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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: Alaska, California, Hawaiian Islands, Idaho, Los Angeles, Nevada, New Mexico and Arizona, Olympia, Oregon, Eastern Oregon, Philippines, Sacramento, Spokane and Utah.

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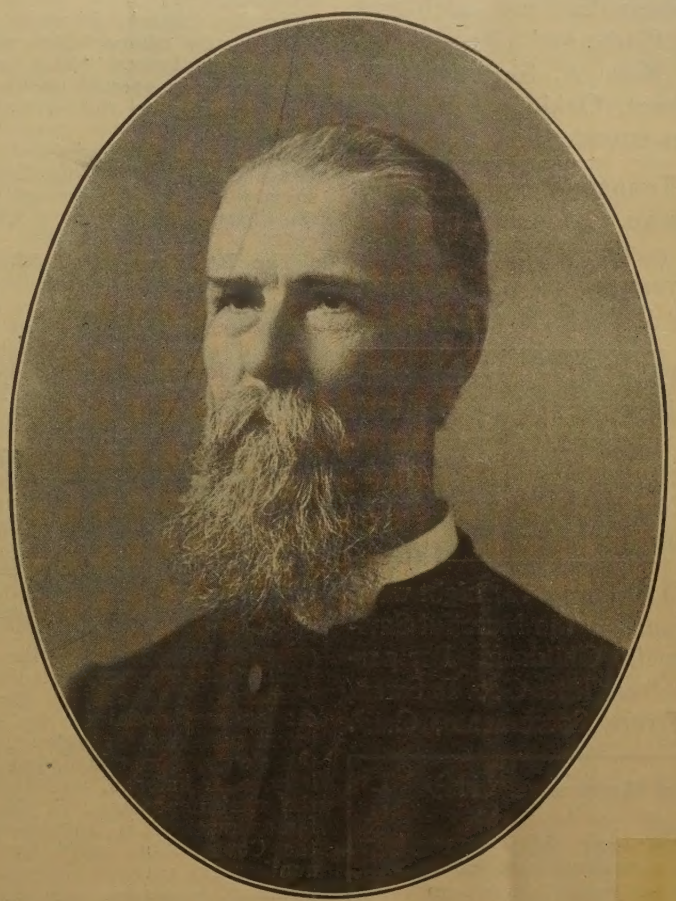

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The January issue of the

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will be one of the finest productions of Church Magazine work ever issued in this country commemorating the most important event in the life of the Church on the Pacific Slope —the laying of the corner stone of Grace Cathedral in San Francisco. There will be beautiful colored photo-engravures of different parts of this magnificent structure, and an article from each diocese of the Eighth Missionary Department with a picture of its bishop. Samples of regular issue sent on application to The Pacific Churchman, 342 Howard Street, San Francisco.

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The Eighth Missionary Department

ARIZONA

Grace Church, Tucson, has been organized as an independent parish, and has called the Rev. I. T. Bagnall as its rector. Mr. Bagnall officiated for the first time on October 28th. Grace Church is the second organization in the district to become a parish, the first being Trinity Church, Phoenix, which was made a parish about a year ago.

The Rev. J. W. Atwood of Phoenix recently returned from an Eastern trip with $8,000 for St. Luke's Home. This institution for tuberculosis patients was opened in December, 1907, and in the short two years has more than justified its existence.

Trinity Church, Phoenix, is soon to build a new edifice which will probably cost about $50,000. The present brick structure was opened twenty years ago, just previous to the arrival of Bishop Kendrick.

The Rev. J. Rockwood Jenkins of Grace Church, Chadron, Nebraska, Missionary District of Kearney, has accepted the charge of St. Luke's Church, Prescott.

The Rt. Rev. John Miller Kendrick, D.D., visited San Francisco the first week in November, to meet with the committee of the House of Bishops appointed to prepare a Draft of Canons for Missionary District. The committee consisted of the Bishops of New Mexico, California and Utah.

LOS ANGELES LETTER

On Tuesday, October 19th, a very interesting meeting of the Convocation of San Diego was held in St. Paul's Church, in that city, the Rev. Chas. L. Barnes, rector of St. Paul's Church and president of the Convocation, presiding. Seven out of the ten clergymen working in San Diego county were present, besides the Bishop and the Rev. T. C. Marshall, field secretary of the Board of Missions. The subject for the whole session was social service and the interest sustained throughout, not only by the clergy, who talked, but also by the laity, who listened, was an evidence of the vital importance of the topic. As far as material is concerned apparently the Convocation could have continued another day or more, indeed might have remained in session even unto this day. After morning prayer in the church, Convocation assembled in the parish house, where, after organization and routine business, the Rev. C. E. Spalding, rector of Christ Church, Coronado, opened the discussions of the day with an address on the Church and the Temperance question. He reported the remark made by a flaming temperance speaker of intemperate speech, in a large public gathering in San Diego, to the effect that the Episcopal Church is in favor of the saloons. Mr. Spalding, while resenting most emphatically the statement, yet deprecated the fact that there is abroad an impression that we as a Church are not as enthusiastic as could be wished in the matter of temperance reform. A spirited discussion followed that occupied the remainder of the morning session. The general agreement was that while we could not as rational beings fall in with many of the extravagant methods of temperance workers, we must leave no uncertainty in the minds of the public as to our earnestness with regard to this great moral issue, and the suggestion of Mr. Spalding, seconded by the Bishop, was approved by all, that the clergy should act upon the principle of Christian expediency and abstain from the use of liquors on social occasions, for the sake of the weaker brother.

After a very delightful luncheon served by the ladies of the parish in the dining room of the parish house, the Convocation listened to an illuminating and inspiring address by Mrs. Hill, one of the faculty of the Bishop's School for Girls, and who has had contact with social problems through settlement work in St. Louis and New York, and is taking an important place among the social workers in San Diego. Mrs. Hill spoke especially of local problems, emphasizing (1) the need of a tuberculosis camp and the importance of the Church co-operating with the League for the Study and Prevention of Tuberculosis, (2) the progress being made in the direction of organizing an Associated Charities in San Diego and the necessity for such an organization, (3) the need of a humanizing influence in the public institutions. She urged upon the Church the duty of the study of social problems and of co-operation with all who are working for social progress. Mrs. Hill believes that the hope of society lies in the renewal of life through the Divine Spirit and that therefore the uplifting of society is pre-eminently the Church's work. An interesting and helpful discussion followed until 4:30, when Convocation adjourned to give the members an opportunity to visit the site of the Bishop's School, the first building of which is nearing completion.

In the evening session three addresses were heard, the first by the Rev. A. R. Glover of St. James' Church, San Diego on his interesting and unusual work as president of the Humane Society in San Diego; the second by the Rev. Wm. Bolard of National City, on the Church in relation to poverty; the third by the Rev. T. C. Marshall of Los Angeles on the general subject of the Church and social service, suggesting as a practical step the appointment in the Convocation of a social service committee to study the problem in the light of local needs and to bring the spiritual power and intelligence of the Church to bear upon its solution. On motion of the Rev. Wm. Cleveland of Bostonia, a nominating committee of three was appointed to nominate to the president a standing social service committee. This appointment of a committee on social service is a step that may well be followed by the other Convocations in the dioceses each one of which has its center of population with its peculiar problems. With such a committee in each Convocation and an annual conference of the several committees in convention week we will have a practical organization that will cover the whole ground and not overemphasize the problems of the See City. The Convocation meeting in San Diego while not large, was really a notable gathering.

The Church situation in San Diego is one that affords great opportunity and calls for wide outlook. Almost stationary in point of growth for many years the city has within the last six years trebled its population; new railroads are being built and others projected that will open up the many fertile and attractive valleys that lie inland and will bring

e products of the rich Imperial valley San Diego as the shipping port. A orld's fair is being planned for the ear of the opening of the Panama Canal nd this itself will be a great adver- sement and stimulus to population. ery opportunely at this time there has ecome available the proceeds of the nd left by the will of the late Mrs. eorge W. Keating, $30,000, the interest f which is to be expended through the hurch Extension Society for work in an Diego and Imperial counties; $4,025 now in hand, accrued interest, and bout $1,500 annually can be depended pon hereafter. There are now three hurches in San Diego, St. Paul's, the ne strong parish south of Los Angeles, ll Saints' and St. James's Mission. here is also Christ Church, Coronado, ith a splendid outlook, and St. Mat- hew's Church, National City, the mis- ions at Bostonia, La Jolla, Carlbad, San ouis Rey, Merle, Oceanside, Fallbrook, nd Escondido. These missions should e in many cases better equipped for ork, and new work opened in many amlets that will before long become onsiderable communities. The clergy of an Diego are awake to the fact that hey have a great opportunity and re- ponsibility, and no doubt the next few ears will witness a great extension of he Church's influence.

T. C. M.

DIOCESE OF LOS ANGELES

Word has been received from Mrs. Hunt, chairman of the Social Service Committee, that Deaconesses Anna and Mary of St. Margaret's House, German- own, Pennsylvania, have accepted the ork at the Church of the Neighborhood ettlement, Los Angeles, to begin soon fter the first of the year. They will ccupy the house that was formerly the ectory.

The St. Barnabas House idea, men- ioned in the last issue, is meeting with n encouraging response. The actual re- eipts plus the pledges amount to $347.50, roviding for 3,475 of the 8,000 square eet of lot to be purchased, so that we ave nearly half of the necessary amount n sight.

For the large rose window in St. ames's Church, South Pasadena, Messrs. Heaton, Butler & Bayne of London have ately prepared from special designs the lling of stained glass. The window is n forty-one departments of larger and maller size. The center opening will ontain a Madonna and Child, who will e surrounded by adoring angels. The ork is of the order of what is known s the antique school, and it is hoped hat the glass will be in position and eady for its unveiling by the Bishop n November 28th. The very energetic ongregation worshiping in St. James's hurch has just become a self-supporting arish under the leadership of the Rev. rederick Henstridge, and enters upon ts new career with every prospect of ncreased growth and usefulness.

The Church of St. Athanasius, Los An- eles, held the annual commencement xercises of its Sunday School on Octo- er 17th, about one hundred children articipating. A noteworthy feature of he occasion was the singing of the cate- hism by the school in concert, part of he music being written by the rector of he parish.

The Rev. L. M. Idleman, recently of he Pro-Cathedral, Los Angeles, has aken charge of the Church of St. Matthias, Whittier.

The new organ for All Saints', Mon- ecito, given by Mrs. William Kohl of San Francisco, in memory of her daugh- er, was consecrated by Bishop Johnston nd used for the first time on October 31st.

What is to be known as St. Andrew's Mission has just been organized by the Church people at Holtville, the congre- gation worshiping for the present in the public library building.

LIFE AND WORK IN THE PHILIP- PINE MISSION

I have sometimes felt strongly that the true grouping for the Philippine Mission was with Foreign rather than with Do- mestic Missions. If we consider location solely, we certainly belong to the Orient; if racial stock should decide the ques- tion, then we ought to flock with the Malay Archipelago and consort with the English dioceses of Singapore and Sara- wak; but the fact that the Stars and Stripes float over our heads, and that the Philippine Islands are the only Christian- ized section of the Far East, links us to America. However, we have the satisfac- tion of feeling that we have broad rela- tionships and are in touch with two continents as well as with the islands of the sea.

It is important that the Philippines should keep in close communication with America and **vice versa**, not for local reasons merely, but because the Philip- pines lie on the threshold of the vast Orient, and are, both by virtue of geo- graphical position and of past history, peculiarly well adapted to form a link between East and West. America's con- ception of and influence in the Asiatic world to-day is as intelligent and pow- erful as it is largely by virtue of the fact that, rightly or wrongly, wisely or un- wisely, the Philippines are under Amer- ican rule.

If a person so chooses, he may live in an American Manila. That is to say, there is a large enough American popu- lation to enable him to live with no other associations than are afforded him by his fellow-countrymen. In spite of all endeavors to the contrary social relations between Americans and Filipinos are on the steady decline. Even at official func- tions there are fewer Filipinos than of yore. I am not prepared to say that this indicates that there is less good-will than in the earlier days, though it is probably the case, for the cessation of actual fel- lowship does not conduce to kindly feeling.

If we are to look for an explanation, I think that we shall find it in what the first Rajah Brooke maintained. He said that the administrators of Eastern depen- dencies should not be married men, for the establishment of home and family conditions militated against those social relations which he deemed necessary. He was true to his own principles; he never married.

Like will group with like, and among peoples where free intermarriage is not a natural and instinctive matter, the line of demarcation is sure to be drawn, not by intention but by nature, the moment that foreign women appear on the scene. There is as little desire for intermarriage on the part of the Filipino as on that of the American.

However this may be, there is still a great deal of very pleasant intercourse between a certain class of Americans and the Filipino people, whose hospitality is second to none in the world, whose cour- tesy makes the brusquerie of Western manners almost coarse, whose long asso- ciation with the Spaniards gives them a common ground for fellowship with men of our race.

I can not follow Rajah Brooke's rea- soning. At whatever cost to adminis- trative efficiency or social relationship, we ought to have as many homes in the Philippines as we can. I am glad to note the increasing number of women coming to the Philippines as brides. Health con- ditions are such now as to make the risk to health but small. As a matter of fact the climate has been slandered, and many evils attributed to it which are caused by wrong or ill-judged living. Even if we are apt to lose our memory in small matters and have a series of minor inconveniences, the compensations are many and great. The open-air life precludes the possibility of various ills of the flesh which at home are common.

It was because I was convinced long since that the moral well-being of our workers in the Orient demanded home conditions, where possible, and where not, some reasonable semblance of them, that I advocated the establishment of a boarding school for boys in the healthful mountain town of Baguio. Lack of edu- cational facilities in the Philippines has been the main cause of separated families from the beginning. About $25,000 has been contributed for starting such a school, to be known as Baguio School. The building is complete, the masters and matron engaged, the boys enrolled. Be- fore this article is in the hands of readers the first term will be under way. The Rev. R. B. Ogilby is head master, and for the first year will be assisted by Mr. Guy Ayrault, one of the senior masters of Groton School, who is on his sab- bathical vacation. It is my hope that in time a girls' school will also be started.

The Young Men's Christian Associa- tion has demonstrated the value of a properly conducted club in the East. I am not exaggerating when I say that the Y. M. C. A. has more influence among young men in the Orient than all the churches put together. The reason is that this institution sets to work to care for the whole man. Of necessity the life of a young unmarried man in this part of the world is peculiarly beset with temptations. There are no home condi- tions in the kind of boarding house that is available. The climate ministers to the softer elements of human nature. The young foreigner turns to the club. Unless the club deliberately plans for the moral well-being of men it becomes an added snare.

Having all this in mind, the Columbia Club began five years ago. Its numbers, which vary by reason of the constant movement of government employees, are seldom below four hundred. I believe that the assertion of the late governor- general will be confirmed by most men who have lived in Manila for any length of time, that the improved moral tone of Manila was in no small degree due to the influence of the Columbia Club. The club is governed on liberal lines and does not fall far short of the ideal set. It stands for clean recreation, clean man- hood, and gentlemanly conduct.

It should be remembered that among the, approximately, five thousand civil- ians in Manila, the majority are picked men. As Commissioner Gilbert recently said in a public address, the type of man- hood among Americans in Manila is of a superior quality, and it would be difficult to find in many large cities at home as fine a group of young men as are gath- ered in Manila. This thought applies, also, to the many others who are scat- tered through the Archipelago.

It is for the reasons that I have tried to make clear in the foregoing para- graphs that I believe that the most im- portant mission work that can be done for the Filipinos begins in work for the Americans.

Let us glance, at any rate, at some other departments of our work. I shall not dwell on the influence of the Cathe- dral, where the Rev. Mercer G. Johnson so bravely stood for the best in moral living, and where his successor, the Rev. Murray Bartlett, is building wisely on the foundations prepared for him. Nor shall I take time to enlarge upon the work of the University Hospital, where

we are making our contribution to the health conditions of the city. I wish to speak of one or two new ventures that we have in mind, and then to say a few words about our missions among the Igorots.

At the settlement in Manila, largely at the instance of government officials, who represented that the need of orphanages was immediate and pressing, we laid aside earlier plans and began, in June, an orphanage to be known as the House of the Holy Child. Thus far we have not our full complement of little girls, but there is no doubt that we shall have all we can handle in a short time. During the winter Miss Frances W. Sibley of Detroit, whose work in the G. F. S. is well known, is going to help us in this work.

We have reached a new stage of development in our work for Chinese. The word "thorough" characterizes all that Mr. Studley does. He has an influence among the Chinese of the city that no other American has. The Secretary of the Interior in his last report expressly thanks Mr. Studley for his services during the acute stages of the anti-opium campaign. Up to now we have been dependent on rented quarters. The congregation of St. Stephen's is poor, but they have succeeded in raising a fund of about $1,400 for building, more than half of which sum was contributed by the Chinese. Now a movement is on foot to increase this sum to $4,000 by an appeal to the Chinese community. One of the leading Chinese of the city, not a Christian, has taken the matter in hand and there is little doubt that the full amount will be given. When the Chinese have a building of their own for worship and for school purposes their development will be more rapid than it could possibly be now in the miserable quarters which are the only ones available.

Among the Igorots our missions are prospering sufficiently to encourage us. The work at Sagada is most hopeful. Through the untiring energy of the Rev. J. A. Staunton, Jr., the mission has been placed in a commanding position, and its influence is felt throughout the entire province. Its industrial aspect is not its least. The Mission Sawmill at Fidelesen is supplying the government with lumber for their extensive building operations. For months the mill has been running night and day. The task of installing the mill was one of extraordinary difficulties. I am sure had I foreseen what it involved I would not have undertaken the work. It is one thing to put in machinery in America in settled conditions, and an entirely different proposition to attempt the same in the Philippine mountains. I doubt if ever a pioneer met a situation more bristling with trouble than those of us who planned to put in the mill at Fidelesen. It is the only hope of our getting decent buildings, of encouraging the natives to erect better houses, and without it the government would have been unable to-day to operate their plans in this portion of the mountain province. The effect on the natives is interesting. The people of Fidelesen were hostile and had the reputation of being a bad lot before we went in. Now they are friendly, more industrious and healthy than heretofore.

After taking a glance at the work in Zamboanga I shall close this article. No one has ever been able as yet to reconstruct the Moro character. He is impervious to missionary appeals, and when certain Jesuits some years ago tried a medical mission among them, they proceeded to cut their would-be benefactors up. Nevertheless I have always wished that we might try medical work among them. Our missionary in Zamboanga has inaugurated a hospital movement in the community, and has succeeded in raising a fund of $4,000 which will be brought up to $5,000. All this comes from local sources. The object is to have a work for the natives as well as to provide accommodation for sick Americans. I believe that we shall be able to make it the entering wedge for moral and religious work among the Moros of Zamboanga.

I have written this **currente calamo**, and when I started it I did not expect to run on to such a length, but I present it to the readers of THE PACIFIC CHURCHMAN just as it has flowed from my pen.

C. W. BRENT,
Bishop of the Philippine Islands.

AMONG THE UTES

The following letter from Miss Helen A. Weston of White Rocks, Utah, gives a graphic picture of the customs among one of the most neglected Indian tribes, and comes in time to illustrate the forceful work of Bishop Spalding, during his visit to the coast, as to the responsibility of the Church towards these people:

Although we live in a little agency at White Rocks, in the northwestern part of Utah, eighty-six miles from the railroad, we are not without some striking adventures. I should like to tell you of one of these, as it happened to be one in which I had a part.

In the early part of July the Ute Indians have what they call a "Sun Dance." It is the only thing they have which comes any where near worship of any kind. In this they worship the sun, and ask it to remove any illnesses they may have. With the young braves it is somewhat of a test of endurance. From the beginning to the end the whole affair is very solemn. Early in the morning of the first day the poles are carried at the end of a long procession of gaily dressed squaws and braves, and raised into place with chanting and droning. Before they are raised, and the enclosure of green boughs and bushes built, a sham battle is fought with visiting braves, after which the two head chiefs of the opposing sides shake hands and say it was only in fun. Then a little play is acted. One Indian is dressed as a buffalo and others as cowboys. The supposed buffalo antics and paws the ground; the cowboys lasso him and one draws a pistol and pretends to shoot him, and he is dragged out of sight in a second. We should rightly call this in English, "The Passing of the Buffalo."

Then the whole army gets into line and goes on to raise the Sun Dance enclosure. This is not a tent, as the whole of the top is open to the sky. In one corner is the big drum around which are seated the wives, mothers or sisters of the young men who take part in the dance. When the young men once enter, they do not leave the enclosure for three days and nights. During this time they go without food. The dancing is continuous, the dancers relieving each other by turns. They are naked except for a loin cloth, and are painted a brimstone color, which makes the scene at night, when it is lit up with a bonfire, look like the abode of his Satanic majesty. The Indians for miles around come and camp on the grounds, and sometimes stay a week or two. As they only have tents it does not take long to move from place to place. White people pay 25 cents to enter the enclosure and watch the dance.

It was on the third evening that a friend and myself rode into the grounds to see the dance. A man drove up and said that at a little distance from the dance enclosure a baby had been born and the mother had died at sundown. Would I go and get the baby, as the Indians intended to bury it with the mother the next morning? I went off in the direction pointed to, over sage brush and rocks, but soon came back and asked an Indian woman to mount my friend's pony and show me the way. She went with me, and we found a tent made of rushes and dead trees. It was very dark and we had no light, but we found a pile of quilts on the ground of the tent, and after taking off a few of these, we came to a bundle of rags, with the tiny bit of humanity inside the bundle. I mounted my pony, carrying the baby in my arms, and we went back to this Indian woman's tent. She agreed to keep the baby until the next morning when my friend and myself went for him. He is being lovingly cared for by Miss Canfield, one of our missionaries here, and she would now find it hard to part with the dear little fellow, who has won his way to her motherly heart. When he was ten days old the child was taken to the church and baptized Weston Yanawardes, the last being his mother's name.

The burial of a living infant with its dead mother has happened often, nor is this the first time that we have been able to avert the tragedy. We thought however, that the custom had died out but the Light is not shining yet for these heathen people. The Mission here is soon to be opened as a hospital, but what to do with this waif, whose father is crazy, and with other motherless children, is a question. We need a home for orphan children and we need it badly. And as these few lines go on their way we hope they will fall into the hands of some who will help us to build a shelter for these children belonging to the most neglected tribe among us today. We have here several missionaries, all of them estimable, hard-working women, who are trying to show the heathen a better way. Who will help them over some of the rough places in their work?

Our work is difficult, and we need infinite patience to cope with the heathen mind, but, at the same time, there is much that is lovable and good in each child we have. So let us give them a chance to stand on equal ground with the white man. This can hardly be brought about without careful moral and religious training. We must overcome their mistrust and superstition by sound instruction about the Christ and His Blessed Gospel of Redemption for all.

UTAH NOTES

The Rev. S. R. Colladay, the new dean of St. Mark's Cathedral, Salt Lake City, reached here last Thursday. As the deanery is not yet entirely ready, he and his family are staying at Rowland Hall. The new dean preached his first sermon in St. Mark's on Sunday morning from the text: "As my Father hath sent me, so I send you." Dean Colladay said: "The charge of the Lord in the beginning to His church remains the same charge to-day, and the people of the church must work for God and with God if they would have the blessings of the heavenly Father and enjoy the privileges of fellowship with Him."

St. Mark's deanery has been entirely renovated, and made ready for the new dean, by the Ladies' Guild. The work has been so well and thoroughly done that now one is hardly able to recognize the old building.

As a result of the anti-church articles which the American Magazine has been printing, the men of St. Paul's Church, Salt Lake City, have formed a "Brotherly Love Club." The purpose of this new club is to try to make the people of the parish and the stranger who visits the church feel the strength and fulness of a real Christian fellowship. As a practical beginning of their work they have established an employment agency with the intention of finding suitable work for all

tose who come seeking it. They hope to extend the work along other lines just as rapidly as possible.

W. F. B.

DISTRICT OF SACRAMENTO

The Bishop of the District who left for the East October 8th, will return to Sacramento about the middle of November.

On Sunday, October 17th, the Rev. John Partridge, president of the Standing Committee and for the past twenty years rector of St. John's Church, Petaluma, was stricken with apoplexy. At the morning service he had officiated and reached and gone to the altar for the final prayer and blessing, when he exclaimed, "My sight has failed." His daughter, who was in the choir, went to his aid and led him to the vestry where he totally collapsed.

Since the attack there has been a very gradual improvement and it is hoped that Mr. Partridge may in time be able to resume his duties in Petaluma.

The prayers of the faithful are asked for this devoted priest of the church.

The Rev. Charles Powell has given up his work in Shasta County and removed East. It is hoped before long to place another man in this important field.

The Rev. Samuel Mills reports improving congregations at Placerville with a general feeling of renewed hopefulness. The church has had electricity put in to replace the gasoline lights and the rectory has been improved and rendered more comfortable.

Sacramento had a pleasant visit from the Right Reverend the Bishop of Utah, in November the 4th. In the afternoon he addressed a joint meeting of the Auxiliaries of St. Paul's and Trinity and in the evening at St. Paul's Church preached to a good congregation. On Friday night he preached at Woodland to a representative congregation.

The good Bishop's visits were much appreciated and he made many friends for himself and his work.

Bishop Rowe is to spend Sunday, November 21st, in Sacramento. He is to preach at Trinity Church in the morning and in the evening at St. Paul's to the united congregations.

Erratum—Our readers will probably have corrected for themselves an error which appeared in our last issue, where the new Bishop's House is spoken of as located at "Lee City," instead of in the Dee City.

CLERGY WANTED

The Bishop of Nevada needs two young unmarried clergymen, priests or deacons, for work in the district. The stipend for each is nine hundred dollars a year. The field offers splendid opportunities and an invaluable experience for such men if they are really in earnest. Much may be accomplished in Nevada during the next few years. The richness of the state in mineral deposits is becoming more and more apparent. No young clergyman could find a better opportunity to whet his strength for future usefulness in the service of his Master.

OLYMPIA

St. Peter's Church, Tacoma, which was damaged by fire about a month ago, is being repaired, and will soon be in perfect condition. The loss, which was estimated at $490, was covered by insurance. This church is interesting as being the oldest mission in the town, and boasts of the oldest bell tower in America, the tower being ingeniously constructed of an ivy-covered tree. The Mission is situated in the part of the city known as Old Town and is still doing useful work under the care of the Rev. Dr. Nevius.

The autumn meeting of the Junior Clericus opened on Wednesday morning, October 26th, in St. James's Church, Kent, with the celebration of the Holy Eucharist by the Bishop. Matins followed at 9 o'clock, after which the Rev. F. K. Howard of Holy Trinity Church, Hoquiam, read an extremely interesting review of the late Fr. Tyrrell's Medievalism. This was followed by a paper on Church Extension by the Rev. Jasper Hard of Emanuel Church, East Sound, and a general discussion of both papers led by the Rev. Wood Stewart of Epiphany Mission, Seattle.

At Evensong, which was said at 3 o'clock, the Sunday School was discussed in a paper by the Rev. Harry Robinson of St. Paul's Church, Mount Vernon, and a talk by Fr. Owens of St. John's Church, West Seattle.

Compline was said at 9 o'clock by Fr. Talbot, O.R., of St. David's Church, Portland, Oregon, late dean of All Saints' Cathedral, Albany, N. Y., who was to conduct the quiet day on Thursday.

Fr. Talbot was celebrant at the early Eucharist on Thursday. At this service he outlined his thoughts as they were to be given throughout the day on the Blessed Sacrament in its three aspects of the Lord's Supper, the Holy Communion, and the Holy Eucharist. The first instruction was given at 9 o'clock, the second at 11, and the third at 2 in the afternoon. Evensong was said by Fr. Talbot at 3, followed by his parting word.

Meals were served throughout by the ladies of St. James's parish in the recently completed rectory, and the visiting clergy were entertained for the night in the homes of the Church people.

On Sunday, November 7th, it being the twenty-second Sunday after Trinity and the fourth anniversary of the beginning of the rectorate of the Rev. Sidney H. Morgan, there took place the consecration of St. Paul's Church, Seattle.

At 11 o'clock the Rt. Rev. Frederick W. Keator knocked on the outer door and was admitted by the rector and vestrymen. The procession, consisting of choir, vestry, the Rev. Sidney H. Morgan, the Rev. Rodney J. Arney, rector of St. James's Church, Kent, and the Rev. C. H. Bloor, late rector of Trinity Church, Everett, and the Rt. Rev. F. W. Keator, D.D., proceeded through the main aisle to the chancel.

The instrument of donation was then read by Mr. R. S. Drake, clerk of the parish. The sentence of consecration was read by the Rev. Sidney H. Morgan.

The morning service was said by the Rev. S. H. Morgan, the Rev. C. H. Bloor reading the first lesson, and the Rev. R. J. Arney the second lesson.

The Rev. R. J. Arney, who was rector of St. Paul's when the church was built, was the preacher. He took for his text Psalms 132, the 8th and 9th verses. In developing this he showed that the influence of a consecrated building reaches far beyond its walls, beyond the worshipers within them. He also paid a fitting tribute to the former members of the parish, both those in Paradise and those who have moved away, and complimented the rector and present members on the successful wiping out of the debt on the parish.

The Bishop was assisted in the celebration of the Holy Eucharist by the Rev. S. H. Morgan as deacon and Gospeler, the Rev. R. J. Arney being Epistoler. A very large number of communions were made.

St. Paul's was built about seven years ago at a cost of $7,500, and has since been able to add a thousand dollars worth of improvements in addition to paying off the debt on the building. It is located on Roy street, at the foot of Queen Anne Hill, and promises to be one of the large parishes of Seattle.

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OREGON

Closely following upon the death of her sister, Miss Clementine Rodney, who passed away about a month ago, Mrs. B. Wistar Morris, widow of the late Bishop of Oregon, died at her home in Portland on October 22d at the age of 84 years. Mrs. Morris came to the Pacific coast with the Bishop in 1869 and had been a resident of Portland for forty years. She had therefore seen the growth of very much of that which now makes up the Church life of the diocese and had been identified with much of its progress. It will be remembered that Bishop Morris passed away in April, 1906; so that Mrs. Morris survived him by some three and a half years.

The Rev. George F. Rosenmuller, rector of St. Stephen's Church, McKeesport, Pa., has been called to the rectorship of Grace Church, Astoria.

DISTRICT OF SPOKANE

The Rt. Rev. Lemuel H. Wells, D.D., Bishop of Spokane, has appointed the Rev. Maurice J. Bywater, who for the last four years has been the rector of St. Michael's Parish, North Yakima, to be the Archdeacon of the Yakima. The Rev. Mr. Bywater resigns as rector to accept this appointment, commencing his new duties on December 1st. His address will be Gilroy House, North Yakima, Washington.

BISHOP ROWE

The Bishop of Alaska arrived in Berkeley on Saturday, October 30th, and will spend the month of November in the Diocese of California. Early in December he will go to the Atlantic Coast, returning to the West in March.

While he is here he will welcome opportunities to address congregations and societies in the interest of the church's work and the Department Secretary will be glad to make appointments for him either for such dates in this month as still remain open, or for the time at his disposal in the Spring.

Bishop Rowe's appointments for November are:

Nov. 7th—a. m., St. John's, Oakland.
Nov. 11th—2 p. m., Alameda Branch of the Woman's Auxiliary at the Church of the Advent, East Oakland.
Nov. 14th—11 a. m., St. Mark's, Berkeley.
Nov. 15th—2:30 p. m., Diocesan Branch of the Woman's Auxiliary at St. Paul's Church, San Francisco.
Nov. 18th—2 p. m., Marin County Branch of the Woman's Auxiliary at St. Paul's Church, San Rafael.
Nov. 21st—Sacramento.
Nov. 28th—11 a. m., St. Paul's, San Francisco.
Nov. 28th—7:30 p. m., All Souls', Berkeley.

ALASKA NEWS LETTER

In my last letter I said that the Bishop had returned from the Arctic and was on his way to Sitka. Since then he has reached there and gone again. He left Sitka October 14th with Mrs. Rowe and their eldest son, bound for California, where Mrs. Rowe will spend the winter with the younger son who will graduate from Berkeley University next May. After a few weeks the Bishop will go East for three months. This is the first visit in four years except as he passed through going to and from the Lambeth Conference last year. He will be traveling in the interest of the Board of Missions during his visit. D. V. he expects to be back in the north about the end of March. The newspapers have published that he is moving his headquarters from Sitka to Seattle. This is wrong. Though that would be more convenient in many ways, yet, his headquarters will still be in Alaska.

On his way from Sitka to California he stopped over at Juneau and Douglass two or three days, waiting for a steamer. Archdeacon Jenkins met him there for the Sunday, October 17th. These places are still without a resident priest, so the Bishop and the Archdeacon took services at both places, the Bishop preaching at each service. The congregations were good and the Bishop was at his best, especially at night when he preached on False Substitutes for the Religion of Jesus the Incarnate Son of God, taking as his text, "I am the Way, the Truth, and the Life." He showed with considerable force and conviction, how unsatisfying any scheme of religion is that leaves out the Incarnation of the Love of God.

On the Tuesday following he sailed with his family on the steamship Jefferson, for Seattle.

In the Bishop's forthcoming report he will have something interesting to report of the work in the Arctic. The report is published by the Board and may be obtained from the Church Missions House. Among other things, he confirmed more than 80 Esquimeaux, prepared by Rev. A. R. Hoare, helped to build a church, etc. The old church was taken down in order to save the useable materials and the new one built all in the space of three weeks. I hope the Bishop will publish a picture of it. It certainly would do credit to any white community. The natives helped, of course, in its construction. Interesting episodes, however, marked the work. The natives are unaccustomed to mechanical tools such as we use, and their use of them is not easy. The old church was the most interesting thing I ever heard of. It is best to hear the Bishop tell of it. It was very low, with sod roof and in the winter very cold. But when the natives are all at home in winter they more than filled it to its standing capacity. Their breath would rise to the low, cold roof and condense and fall down upon them on the floor in the form of water. On the floor it would freeze and make a regular ice cake. Above them rain, beneath them ice—and think of the atmosphere with no ventilation Well, that's all over now, and they will be able this year to worship in a comfortable church heated with coal mined by the natives on the bleak shores of their own woodless coast. I haven't space to tell of the religious progress made since the Bishop's last visitation, but think of a body of natives under the shadow of the north pole going successfully through a public catechism on church doctrine and Bible truth. I felt ashamed of our white and more favored native people when I heard what they had accomplished.

The Bishop hopes to put a small motor launch at the disposal of the Mission to haul their coal down the coast in the open season. Now it is brought down in their oomiaks, which is very slow and dangerous.

On the Bishop's return he was able to meet the Rev. G. Christian at Nome, and introduced him to the work there. The Mission had been vacant for three years because no one had volunteered to go. Our system of supplying workers is not perfect when it allows such remote and lonely centers to remain vacant so long.

The following item is clipped from the Tacoma "News." The nurse and the doctor mentioned are church missionaries. Think of such an occurrence last year when Circle was vacant:

"TANANA, October 9th.—The Tanana Leader of this date says:

"An account of a distressing accident and the unparalleled fortitude of a young man concerned in it was brought down on the mail launch 'Carrier' yesterday.

"On September 3d Meryl McCambridge, 25 years old, was out in a boat alone. In lifting a shotgun from the boat the weapon was discharged and his right arm was blown off just below the elbow. Knowing that his life depended on his own efforts, McCambridge tore off his shirt with his left hand, bandaged the shattered stub of his arm, swam a deep, wide slough and walked to Circle, eight miles away. At Circle he was cared for by a trained nurse, Deaconess Sabine, till the Carrier arrived from Eagle and took him aboard two days later. The sufferer was brought to Fort Yukon and placed in charge of Dr. Burke, the missionary physician at that place.

"Dr. Burke is not well equipped with surgical instruments, and with an ordinary pair of shears lopped off the ragged flesh from the frightful wound. Weakened from loss of blood and three days of suffering, the young man without the aid of an anaesthetic, stood the ordeal of the surgeon's crude operation without a murmur, and when the Carrier left Fort Yukon he was resting comparatively easy with good prospects of recovery."

Archdeacon Stuck, of the Yukon, will it is expected, be on the trail part of the winter. He hopes to reach Ollachaket at Christmas to minister to the Mission there. Deaconess Carter and Miss Heintz were both well at the last report and their work is progressing favorably.

On October the first, Alaska experienced a change of Governors. Governor Hoggat resigned on that date and Mr Walter E. Clarke, the new appointee, took the oath of office. Gov. Clarke received a warm welcome, being well known as a newspaper man and a frequent visitor to the North. Mrs. Clarke is a Churchwoman and the Governor a Congregationalist.

On October 26th the first resident Governor of Alaska, the Hon. A. P. Swineford, died at his home in Juneau. He was appointed by President Cleveland in 1885, and was the first man to make known to the American people the character and resources of the country. He gave the last twenty-five years of his life to the welfare of the North. He was beyond doubt the most ardent advocate the country has ever had. He was a true friend of Alaska, using his vigorous voice and pen in its behalf, and he died poor.

On St. Luke's Day the congregation of St. Luke's, Douglas Island, kept the festival of their honored saint. The Holy Eucharist was celebrated at 9 o'clock in the morning, and Evening Prayer, partly choral, was said at 7:30. Archdeacon Jenkins made an address on the history of the mission and some lessons to be learned from the life of the beloved physician and evangelist.

Alaska has yielded over three hundred millions of dollars since 1867, when it was ceded to the United States for the paltry sum of seven millions, two hundred thousand dollars. And it is on the threshold of an era of great prosperity.

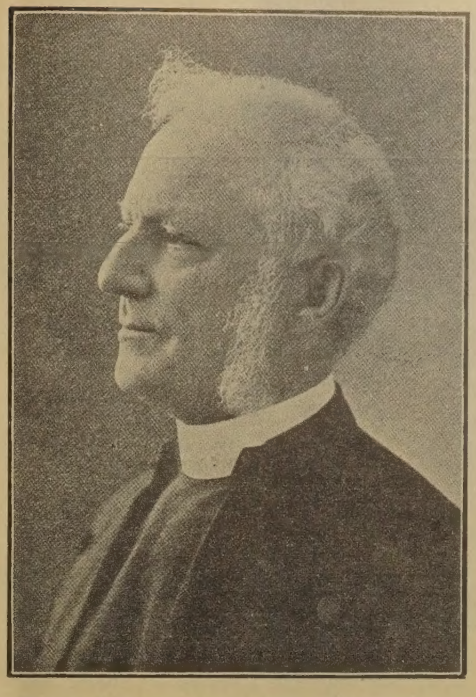
O. N.

The Rev. James Henderson, formerly general missionary of the district of Eastern Oregon, has accepted the charge of St. Paul's Church, Vermillion, South Dakota.

Convention of the Laymen's Missionary Movement will be held in the following cities of the Eighth Department in the spring. (The dates starred are Sundays):

March 4-6*—Phoenix, Arizona.
March 8-10—Salt Lake City, and Los Angeles.
March 12-14—Fresno, California.
March 14-16—Sacramento.
March 17-20*—San Francisco.
March 29-31—Portland, Oregon.
April 1-3*—Tacoma.
April 2-5—Seattle.
April 8-10*—Spokane.

✠ Bishop Hare ✠



The Right Rev. William Hobart Hare, .D., Bishop of South Dakota, who died ctober 23, 1909, at Atlantic City, N. J., as one of the great missionary leaders the American Church.

Born in Princeton, N. J., May 17, 1838, e was educated at the University of ennsylvania, and in 1859 began his ork in the ministry of the Church. fter serving for eleven years in im-ortant Philadelphia parishes, he was ppointed secretary and general agent or the foreign missions of the Church. wo years later he was elected Mission-ry Bishop of Niobrara and was conse-rated January 9, 1873. At first Bishop Hare's work was the care of the Indian eople in the Dakotas, in Nebraska and Wisconsin. In 1883 he became Bishop f South Dakota, and his work was onfined to that territory, as it then was, ncluding care of the white people as well s of the Indians.

When Bishop Hare went to the West n 1873 some work had already been one among the Dakota Indians, or the ioux, as they are more generally called. hey were, for the most part, however, vild and heathen. Three years later ome of them took part in the famous uster massacre in Montana. With rare tatesmanship and endless patience Bishop Hare laid his plans and entered pon his work. He made the Church oarding-schools for Indian children, of hich four were eventually established, ne of the important features of his rogram. Through these schools hun-reds of Indian youth have been trained o decent living and to telling service n behalf of their own people. From hem have come many of the Indian lergy, catechists and helpers.

There are no railroads in the Indian ountry in South Dakota. Every year Bishop Hare drove hundreds of miles ver the prairies to visit the scattered ndian homes and congregations. In the arlier years of his episcopate he slept any a night on the ground under his agon or in the little army tent which ormed a part of his equipment. It was ot long before the Indians learned to ook upon him as their father and friend. He never betrayed their confidence. No ervice was too difficult for him to render. He treated them with the utmost cour-esy and consideration.

If one goes to the central section of outh Dakota to-day, where the Indian eservations are located, he will find the hole character of Indian life utterly hanged. Of the 25,000 Indians, more han 10,000 are baptized members of the piscopal Church. This means that the hurch has a larger proportionate mem-ership among the South Dakota Indians han among white people in any part f the country. Bishop Hare has con-rmed about 7,000 of the Indians, and here are to-day more than 4,000 living ommunicants. They are organized in bout one hundred congregations, minis-ered to by five or six white clergy, wenty Indian clergy and about sixty ndian catechists and helpers.

Bishop Hare has always emphasized mong the Indians the necessity for iving. Last year their contributions or religious purposes amounted to $7,100. his in spite of the fact that many of hem are exceedingly poor and have few pportunities for earning money.

The Bishop could tell many instances of the fine generosity of individual Indians. A year ago he wrote:

"On a recent visit to the Standing Rock Mission, one woman approached me with a bundle in her arms, and, in answer to my inquiry, opened the bundle sufficiently to reveal a tiny little face, and then, as I withdrew my hand from tenderly blessing it, put in my hand two silver dollars, and, in answer to my question, 'What is it for?' replied, 'I am so thankful for my baby.'

"Later, another woman came with a similar bundle, and, after a similar scene, handed me a $10 bill, and, on my inquiring what it was for, replied, 'My baby was sick and has gotten well. I am very thankful.' I insisted that the gift was too large, but she had to have her way, saying, 'I am very thankful. I am very thankful.'"

One of the South Dakota clergy is the Rev. Philip Deloria, who some years ago was a pagan Indian. After his baptism he gave up his right to succeed to the chieftainship of the Yankton tribe in order that he might become a minister of the Church. Speaking recently to an Indian congregation, Mr. Deloria said: "My friends, God found us, as it were, with our faces downward to the ground. He was merciful and He sent to us the good white men and women who have come to us and raised us up by degrees and put us upon our feet with our faces turned toward Him."

It was Bishop Hare's custom once a year to meet the Indian Christians in a great convocation. They gathered by hundreds from the different reservations, driving often for five or six days to the appointed place of meeting, out on the open prairie. With posts and spruce boughs they built a rude church or booth. Their tents and teepees—400 or 500 of them—were ranged in a great circle, a mile or more in diameter, round the church. Here for four days services and meetings were held, plans were formed and counsels given. Then the 2,500 Indians who had spent these days with the Bishop they loved and followed went back to their scattered homes on the prairies, to live and work for another year as self-respecting Christian folk.

The meeting of the Indian branches of the Woman's Auxiliary was one of the great occasions of the convocation. The Indian women brought gifts averaging more than $2,000 a year for the Church's work in South Dakota, in other parts of the home field, and in the great fields abroad.

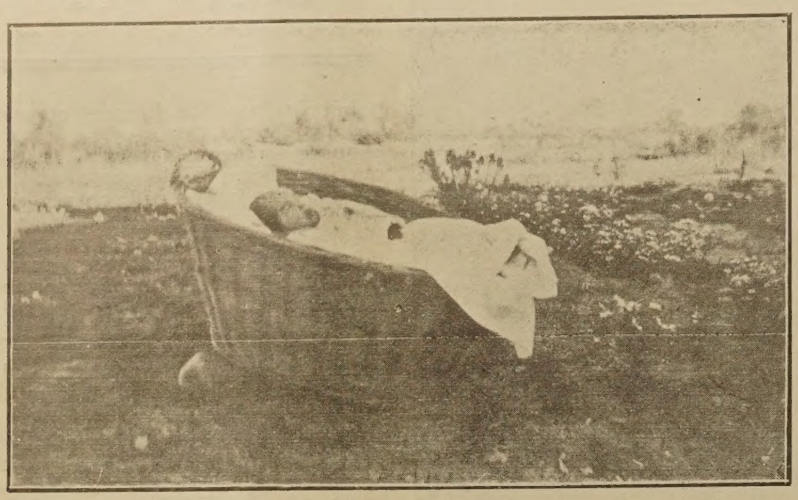
Bishop Hare's work among the white people of South Dakota was no less successful. Year by year the Church in his district has grown stronger, and year by year his own saintly life has made an ever deepening impression upon his neighbors. One of the daily papers in Sioux Falls, where the Bishop made his home, in extending its congratulations upon a recent anniversary, expressed the warm admiration felt for him by all good citizens of the State both as a man and as a Churchman:

"His sterling character, his broad, sympathetic, lovable nature, his generous, devoted, unselfish life, have commanded the strongest affection, not only from the communicants of his own Church, but from the whole body of the people. And his wonderful services in extending Christianity, education and civilization among the Indians, in building up God's Church upon the prairies, in moving public and private sentiment toward higher ideals, exerting his great influence toward a higher standard of morals and manhood and the growth of pure knowledge, has laid all the people of the state under profound obligations which can never be repaid, but which are keenly felt by all."

Nine years ago Bishop Hare was attacked by a painful and incurable ill-ness. In spite of it he has, until the last few months, kept steadily at his work, giving to the Church an example

of heroism and fortitude that can not but enrich the lives of all who know of it. He deserves to be ranked as one of the Church's great apostles, as one of the best friends the Indian people have had, and as one of the noblest and most patriotic citizens of our country.

Bishop Hare will be succeeded by the Rt. Rev. F. F. Johnson, D.D., who, since 1905, has been Bishop Coadjutor, and upon whom during Bishop Hare's extended illness the work of the district has largely devolved.



LETTER FROM TONGA

The Editor of THE PACIFIC CHURCHMAN:

The enclosed letter from Bishop Willis may be of interest to your readers. It shows the opportunity for us on this coast, in the matter of educating clergy for work beyond the Diocese of California. Mr. Sang Mark had sufficient knowledge of English when he came to our seminary to take up his full course. That is one reason for his good record in the school.

We hope to receive others like him from a far country, and we are glad to have with us those who will also make good records for the Church, whether in San Francisco, or in China and Japan.

J. O. LINCOLN.

To the Rev. Professor James Otis Lincoln, A.M.:

My Dear Professor Lincoln—Mr. Sang Mark has to-day handed me your letter dated June 4, 1909, with accompanying report of his examinations for the Diaconate and Priesthood. The report is very gratifying, and I beg you to accept my thanks for the attention that has been bestowed upon him in your divinity school. Letters I have received testify to the good impression he made both in Honolulu and Suoa on his way here. I have arranged with a priest in Fiji to be here to assist me at his ordination to the Priesthood on Trinity Sunday next.

With earnest hope and faith that his three years' course will bear fruit in a successful ministry, and with kind regards to yourself, believe me,

Yours very faithfully,

ALFRED WILLIS,

Missionary Bishop in Tonga.

Nukualofa, Tonga, September 4, 1909.

FAMINE IN MEXICO

We gladly give space to the following letters from the corresponding secretary of the Board of Missions and Bishop Aves on the situation in the great central mesa of Mexico, where heavy frosts following upon earlier untoward conditions have produced a state bordering upon, if not actually exemplifying, widespread famine. It is a situation which will appeal to every one and a case in which those will give twice who give quickly.

The Editor of THE PACIFIC CHURCHMAN:

You doubtless already have my letter enclosing the letter from Bishop Aves concerning the famine conditions resulting from frost in Central Mexico. Bishop Aves suggests that those who wish to aid should send their gifts to the Rev. P. G. Sears of Houston, Texas. I have just received a letter from Mr. Sears announcing that Mr. Charles P. Shern, one of the members of his congregation and president of the South Texas Grain Company, has kindly arranged to have his firm attend to all shipments to Bishop Aves. They will make purchases at wholesale rates and will give their services as forwarding agents without charge.

Christ Church, Houston, has acted promptly and efficiently by shipping a carload (1,000 bushels) of corn to Bishop Aves. This represents a gift of $800. No slight achievement, especially when it is remembered that Bishop Aves' appeal for help was received only last Sunday, the 10th, and the carload of corn was started on its way before the end of the week.

Very truly yours,

JOHN W. WOOD.

New York, October, 18th.

MY DEAR MR. WOOD:

We must have help, and quickly. The recent heavy frosts throughout the entire central mesa of Mexico have totally destroyed the crops, and the suffering in consequence is being already keenly felt. The government estimates the loss at $20,000,000. To the great nether population this means untold suffering. Our missionaries are sending me most distressful accounts of destitution and hunger through repeated failure of crops. Says the Rev. Samuel Salinas, one of our missionaries in Hidalgo, whose field embraces eleven scattered mountain communities: "Our people have lost all. Frosts have completely destroyed their little harvests, and many are approaching starvation. Generally the strong man can earn in the field twenty-five centavos (twelve and one-half cents United States currency) a day; but with no harvest there is no work, no money, and no food. To save life the families are sending the children away from their homes to subsist how and where they can. But the very young and the very old and infirm can not go away. I am doing all I can at my own home, which is almost nothing. What can I say to our famishing people, dear Bishop? For many of the children are already weeping with hunger, and I fear to think what will be their state when the cold comes. What a dense shadow of distress comes upon the heart of the minister when he is impotent to give help to his flock, excepting the spiritual consolation! What can I say to them from you, dear Bishop? For they look through me to you, and through you to the great Father of all from whom all good things come. Please tell me your message for them quickly."

I have just been to consult with our American Consul General, Philip C. Hanna, who is doing all in his power to relieve the distress that still lingers in outlying communities about Monterey, in consequence of the recent disastrous flood. He is also giving daily food to some five hundred widows, and to many fatherless children, so that his own needs are at present too great to offer me any immediate relief. But General Hanna is fully alive to the gravity of the situation, realizing, as he says, that in this great calamity by frost the nation is confronting a proposition more serious than it has ever before had to face in time of peace.

He offers me his hearty co-operation, advising me to appeal for food—especially corn and beans in carload lots; to have it consigned to him, that it may come through without question of duty, and that it may be forwarded to points in the state of Hidalgo and to other distributing points where the need is most pressing—without charge for freight. I have accepted this proposition of the Consul General, and have effected further organization. In the interest of dispatch and economy I have provided for the shipment of relief supplies from Houston, Texas. The Rev. P. G. Sears of that place will act as purchasing and shipping agent.

I will ask you, therefore, in voicing our distressful need to the home Church, to advise those who will help stay this threatening famine to send their gifts to the Rev. P. G. Sears, Houston, Texas, who will convert them into food. And I would have you say, also, if you will, that the Church's charity will be administered with even hand. The only credentials required will be those of destitution and helpless hunger. So the message will go to these famishing children that it is God, the Father of us all, who is sending them food by the hands of other of His children, and that all are one in the love of Christ.

With all good wishes, I am,

Faithfully yours,

(Signed) HENRY D. AVES.

P. S.—I have asked for immediate relief offerings from all congregations in my district.

The distance between the extreme poverty of the great nether class here and famine is not great. They have little or nothing in reserve. H. D. A.

Monterey, N. L., Mexico, October 7, 1909.

Albuquerque has become the administrative center of the Missionary District of New Mexico. El Paso, Texas, has hitherto enjoyed this honor. Chiefly on account of its accessability by rail. It is not improbable that the next general convention will create a new missionary district in Texas which will include that part of the State now comprised in the District of New Mexico.

MOVEMENTS OF THE MISSIONARIES

The Rt. Rev. Sidney Catlin Partridge D.D., Bishop of Kyoto, arrived in San Francisco Saturday, November 6th, on the steamship China.

The Rev. C. F. McRae, with Mrs. McRae and infant daughter, arrived in San Francisco by the Overland Limited on Saturday, November 6th, and sailed for Shanghai on the Siberia, November 9th. Mr. McRae is in charge of Grace Church, Shanghai, and of the work in Tsing P'oo and Kiading Districts. He has been in this country on furlough during the past year.

The Church of the Saviour, Hanford, California

The purpose of this simple story of e Church's life in Hanford is not to ve the reader any impression of un- ual achievement in this little parish, it, rather, by telling something of its ruggles and gradual growth, to set rth what is doubtless typical of many f our smaller California towns.

Hanford came into existence some irty years ago as a small business enter, ministering to the material needs f an extensive farming community in a emote corner of Tulare County. Some hrilling experiences marked the early istory of this community, in the days f railroad building, and the vicinity of vhat is now Hanford was the scene of nuch excitement. "The Mussel Slough Tragedy" of these days has taken its place in both the history of the state and the literature of the nation. But the railroad bringing tragedy and notoriety, brought also prosperity to the little village of the plain. In course of time the county of Kings was set apart, carved out of Tulare, and the making of Hanford the seat of government of the new county gave added impetus to its progress. This healthy growth has continued steadily and unostentatiously as the surrounding country has developed, until now it is an enterprising little town of about 6,000 population, in the center of one of the most prosperous sections of the state.

It is to the great credit of the Church that our people in Hanford have been shepherded almost from the beginning of the town. The Church of the Saviour is a Hanford pioneer. The name most closely connected with this work is the same honored name which is inseparably linked with practically all the Church's work in the San Joaquin Valley—the Rev. D. O. Kelley. Having Fresno as a center, Mr. Kelley reached out in many directions. By him the Mission in Hanford was organized, and by him it was carried on under many difficulties during the first seven years of its existence.

It was on Thursday morning, February 19, 1880, that Mr. Kelley held the first service of our Church in Hanford, in Robinson's Hall. There were twenty-one persons in the congregation, four of whom received the Holy Communion and were enrolled as the first communicants of the new Mission. These were the late Wm. Rose Robertson, Jas. Shaw Robertson, Harry W. Rawlins and J. Ernest Rawlins. On April 13, 1880, the mission was canonically organized, Bishop Kip making a visitation at this time and confirming four persons.

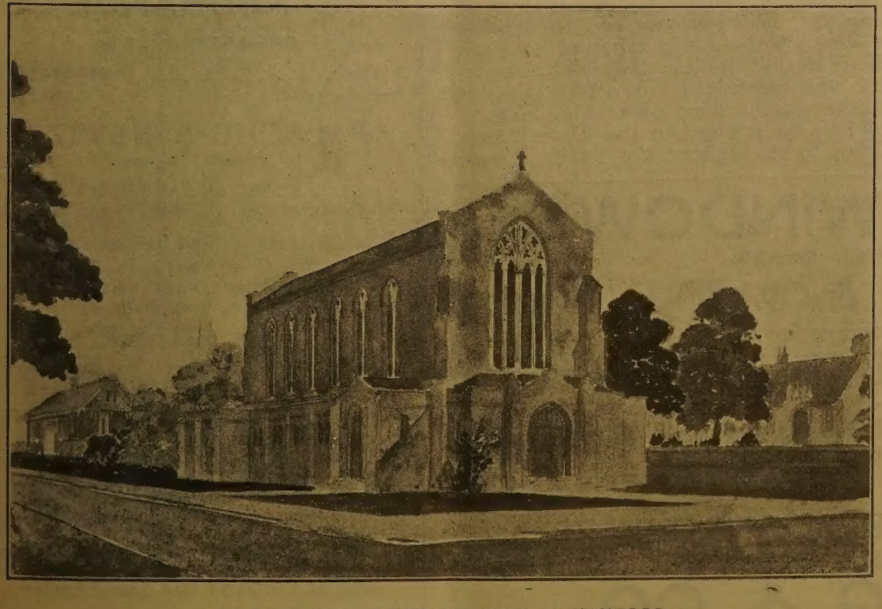
For the first two years services were held at regular intervals in whatever sort of building was available, but in 1882, lots having been donated for the purpose by the railroad company, the erection of a Church was commenced, and, largely through the generosity of English friends, carried to a successful finish. On the third Sunday in October, 1882, though not completed inside or properly furnished, the building was so far advanced as to admit of holding service in it, and on this Sunday Mr. Kelley led his little flock in a service which thrilled with joy and thankfulness. On December 8, 1885, all debt having been removed, Bishop Kip again visited the mission and consecrated the building to the worship of God.

In the course of the twenty-seven years of its usefulness the little church has been enlarged more than once to accommodate the growing congregation, and a pretty and well-furnished chancel was added some years ago to complete the beauty of the structure. Later the building of a rectory, parish house and quaint old English Lych Gate have given to the parish a group of buildings which, standing amid palms and shade trees, form a beautiful picture suggestive of that calm and restfulness which is to be found in God's House by those who truly seek it there.

After seven years, during a part of which he was assisted in the carrying on of the services by the Rev. Wm. Nixon, a retired priest, Mr. Kelley gave up the Hanford end of his large field, and the Rev. C. S. Linsley became the missionary in charge. In 1891 the "Parish of the Church of the Saviour, Hanford," was incorporated and Mr. Linsley continued as the first rector of the parish. He resigned in 1898. From 1899 to 1904 the Rev. F. J. Mynard was rector, being succeeded by the Rev. D. M. Brookman, who remained in the parish for one year. The present rector, Rev. G. R. E. McDonald, assumed charge of the parish on February 1, 1906.

To the colony of English people who in the pioneer days came to Hanford, this parish will always stand indebted. The faith and zeal of English Churchmen aided the first missionary in early days of struggle, their generosity made possible the rearing of the material fabric, their good taste and artistic skill did much to beautify the interior of their sanctuary, and many of them, though no longer near at hand, still retain their interest in the work. The parish is not now, however, in any sense distinctively English. Rather it combines the traditional reverence and dignity of the English worship with the enthusiasm and practical activity, which may, perhaps, in a sense be considered a characteristic of the American Churchman. As a matter of fact, it may be stated that the majority of the people of the parish are now Americans, but the interests of all so identical and the spirit of harmony is so strong that all thought of nationality is swallowed up in the larger idea of brotherhood within the Church.

From the first the Church has honestly tried to touch the life of the community at all points, and that the effort has not been altogether in vain is witnessed in the fact that each year not only the young people of the congregation have been presented for confirmation, but also a large number of adults have been attracted to the Church, seeking spiritual strength in her ministrations, and opportunities for service in her activities. Beginning with four com-

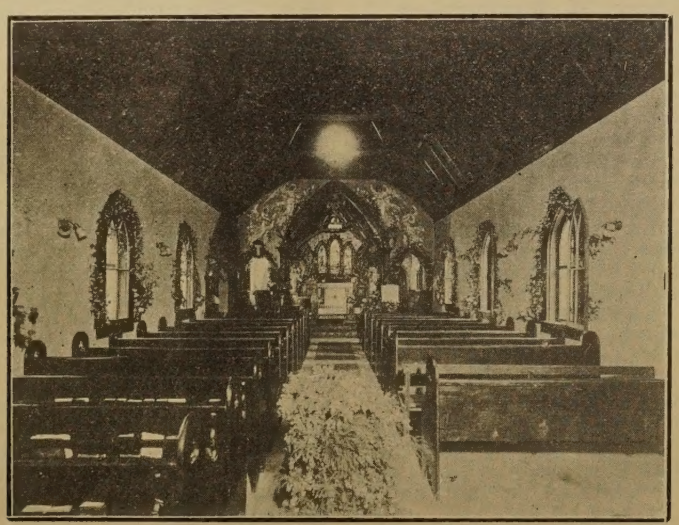


THE PROPOSED NEW CHURCH AT HANFORD

municants early in the year 1880, the register numbers but little short of two hundred in this latter part of 1909.

It is because of this sense of responsibility for reaching out and extending the Church's usefulness that the parish is now hoping to enter upon a new era in its life. When the present church buildings were erected they served admirably the purposes for which they were intended. Hanford was but a hamlet and all those who cared to come found the church easy of access. In course of time the town has spread in a northerly direction, and now the church stands at a great disadvantage by reason of being away from the people to whom it might most reasonably expect to have an appeal. So the same spirit which prompted the pioneers to build a sanctuary and set it where it could witness, amid the turmoil of material things, to the transcending importance of the things which are not seen, now prompts their successors in the parish to meet as far as may be the present needs of the community, and place a church, adapted to the requirements of the time, where it can best make its influence felt for good. It will not be without much regret that the spot hallowed by the associations of early days will be left—when the time comes to leave—but the step is being contemplated with a deep sense of responsibility and in the conviction that under the new conditions a larger work will open up before the Church.

Looking toward the consummation of these hopes, lots have been purchased in a most central location, and are fully paid for. Mr. Benjamin U. McDougall of San Francisco has been selected as the architect and has submitted a design for the new edifice which has been accepted, and it is confidently hoped that at no distant day the church will be erected. A considerable sum of money is already in the treasury for this purpose, and the whole congregation is actively working toward the raising of the necessary funds. The building will be probably of brick, and will cost about $16,000. The policy of the parish has always been to assume only such indebtedness as it could hope to liquidate within a reasonable time. In this matter of church building it is following this same conservative policy, that its usefulness may not be impaired by the burden of a heavy debt. It is confidently expected, however, that within the next few months the actual work of construction will be commenced. In the meantime the congregation is enjoying the blessing of the harmony and strength which comes from the united endeavor in a common cause.



THE INTERIOR OF THE PRESENT CHURCH AT HANFORD

THE WORK OF ONE SUNDAY SCHOOL

Through the efforts of an energetic layman, The Pacific Churchman has just had twenty-three new names added to its list of subscribers at Woodland, Cal., the children of the Sunday School being, we believe, the instrument whose interest was enlisted in the matter. This paper will be glad to hear from other quarters the same encouraging report, and as an inducement for other Sunday School children to take hold of the work it reminds its younger readers that, in so doing, they will not only add twenty-five per cent of the funds received to their private pocket money; they will also extend the usefulness of The Pacific Churchman in their own neighborhood and help to strengthen the Church they belong to throughout the Pacific Coast.

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The Church and the Sailor

By Rev. Frank Stone
Chaplain-Superintendent of Northwest Pacific Ports.

San Francisco—During the long illness of the chaplain, the work has been well maintained by Mr. W. J. Neilson, lay-reader, who has received very great clerical help from the Rev. H. Howitt, who has kindly officiated on Sunday evenings.

The winter is now upon us with its claims for increased activity, and we shall be most grateful for help in organizing concerts, etc., we also want more flowers sent each Saturday for use in the chapel, and also a billiard table for the boarders' sitting room.

As the chaplain's illness has seriously affected our financial position, may we ask that our friends make a special effort in order that we may not close the year with a deficit.

We also appeal for a special gift of £50 in order to effect some much needed improvements in our chapel, in which so many thousands of seamen worshiped last year.

Port Costa—The season has been very good here, and on several consecutive Sunday evenings there were from two to three dozen sailors in chapel. The Institute has been in constant use by seamen of all nations, and most of the men at Port Costa have thoroughly appreciated the homelike comfort of the "Skysail" Mission.

Portland—The Rev. A. E. Dalrymple having been withdrawn from this port, it has been placed under the general supervision of the Rev. Frank Stone, with Mr. H. W. Hodges as superintendent. The first reports received after the change are very satisfactory, the Ladies' Guild having raised enough money to redecorate the chapel, and encouraging numbers of seamen are attending the services and socials. Five boys were taken by Mr. Hodges to an early celebration of the Holy Communion on a recent Sunday.

Tacoma—This station also, has recently been placed in the charge of the Rev. Frank Stone, Mr. Fernlybough remaining as lay reader in charge. After an exceptionally dull season the lay reader reports a very encouraging commencement of the winter season, and an influx of shipping. Ship visiting is constantly maintained and though the institute is rather far from the docks, its attractiveness well rewards any sailor who seeks it out.

Seattle—The Rev. G. C. King, D.D., has been appointed chaplain to seamen (in addition to other duties) by the Bishop of Olympia. Dr. King is thus the first American clergyman to be specially set apart for work among seamen on this Pacific Coast under the auspices of the Seamen's Church Institute of America, the sister society to the English "Missions to Seamen," which for sixteen years has so very generously helped the church on this coast.

Dr. King is urgently in need of funds with which to commence operations, and Seattle churchmen could not do better than help him to provide for the spiritual needs of the seamen frequenting that great port.

MISSIONARY OFFERINGS IN THE EIGHT DEPARTMENT FOR THE FISCAL YEAR ENDING SEPTEMBER 28, 1909.

Diocese or Missionary District	Apportionment for Domestic and Foreign Missions	Parochial Offerings	Sunday School Offerings	Auxilliary Offerings	Specials	Totals
California	$6700 00	$4331 99	$1107 93	$436 25	$ 131 00	$6007 17
Los Angeles	5500 00	2561 44	1504 31	480 25	308 10	4853 85
Oregon	1400 00	1401 01	733 05	220 76	10 04	2364 82
Alaska	100 00	484 30	398 64	9 55	60 00	952 49
Arizona	300 00	309 00	151 59	42 50	.....	503 09
Eastern Oregon	300 00	471 66	118 30	23 41	30 00	643 37
Honolulu	300 00	422 91	613 31	122 50	53 00	1211 72
Idaho	300 00	331 55	317 76	170 00	.....	819 31
Nevada	400 00	500 45	339 44	.....	66 50	906 39
Olympia	1700 00	1086 55	456 35	168 15	12 00	1723 05
Sacramento	1300 00	940 84	412 90	34 25	.....	1387 99
Spokane	600 00	532 25	219 32	295 48	62 00	1106 05
The Philippines	400 00	354 77	.....	3 00	.....	357 77
Utah	300 00	492 99	287 62	1 35	5042 15	5824 11
Totals	$19600 00	$14221 77	$6660 52	$2007 20	$5774 75	$28664 18

It may be interesting to compare the offerings of this year with those of ten and twenty years ago. The apportionment plan was not adopted until 1902, and practically the only offerings which were in any way systematic were those of the Sunday Schools in Lent. As much attention was paid to them then as now. Consequently the Sunday School offerings fairly represent the church growth in the Department for the twenty years. The increase in parochial contributions indicates what the influence of the apportionment has been. A striking feature of the figures is that both in 1889 and in 1899 the Sunday School contributed to the missionary cause very much more than the parochial congregation. Lack of space prevents the printing of the sums contributed in each diocese, so the totals only for the Department are given.

Missionary offerings made in the territory covered by the Eighth Department ten and twenty years ago.

	1889	1899
Parochial offerings	$1,777.41	$2,021.36
Sunday Schools	2,249.83	3,849.34
Auxiliary	51.00	204.40
Specials	56.50	554.55
Total	$4,134.74	$6,629.65

Under the leadership of the Rev. H. Cowley-Carroll of St. John's, Ross Valley, steps have been taken towards the organization of a permanent work at San Anselmo. At a meeting on November 7th, at which some twenty-six persons were present, a board of trustees for the new mission was elected, and arrangements were made for regular Sunday services.

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Editorial

THE LAYMENS' MISSIONARY MOVEMENT.

The Laymens' Missionary Movement is exactly what its name denotes. It was not initiated by the clergy, nor does it look to them for its leaders. All it asks of the clergy is their cordial moral support. Nor is the term "laymen" used in its generic sense, meaning all persons who are not clergymen and including women and children. The term is employed in a limited sense, laymen. The movement is the endeavor on the part of certain consecrated men to bring all Christian men in the country to a realization of America's responsibility for the evangelization of the world. It is a splendid task, nobly conceived, and already by the progress made, giving promise of successful execution.

Twenty years, perhaps ten years ago, an "undenominational" movement like this would have created small enthusiasm. Even now, in some quarters, people who ought to know better will on this account, withhold their support. But such has been the growth of the spirit of co-operation, so surely is the true perspective of Christian essentials being reached, that men of widely divergent convictions will welcome a comprehensive enterprise in which all who call themselves Christians can engage without the sacrifice of a single principle.

NEW MACHINERY NOT NEEDED.

In part, the acceptability of the movement is due to the wisdom which has recognized its limitation as an organization. Its function is inspirational, not administrative. It handles no money and sends no men to the mission field. It aims solely to awaken in the men of all Churches a sense of their great privilege and responsibility, and to stir them up to act through the regular channels of the several religious bodies to which they belong.

RESULTS HOPED FOR.

The first result aimed at is increased missionary offerings. The Churches in Toronto, Canada, will give this year three times as much as they did last. The Episcopal Churches alone in that city will contribute this year for missionary purposes a sum equal to that given by all the Christian congregations together a year ago. This is the direct consequence of the activity of the Laymens' Missionary Movement. What has been done in Toronto will be done, it is hoped, in all the large cities of the United States.

A campaign which stopped with the increase of contributions would fail of its purpose. But if the hopes of the movement in this first respect are in any measure realized we may confidently look for an outpouring of lives as well as of money to advance the standard of the Cross, and the men of the twentieth century will enlist in this new crusade, not as in the middle ages to recover possession of an empty sepulchre, but to carry to the ends of the earth the power of a living Christ.

PLAN OF CAMPAIGN.

In the prosecution of the campaign a series of conventions will be held during the winter in the leading cities of the country, culminating in a National Missionary Congress in Chicago in May next. The cities in the Eighth Department to be honored with conventions are listed in another column. THE PACIFIC CHURCHMAN will give, as far as possible, reports of these meetings as they are held.

The Board of Missions had already endorsed the Laymens' Missionary Movement, but at its September meeting appointed the nucleus of a Committee of One Hundred to enlist the men of this Church in the national campaign under the auspices of the movement. To mention a few only: Admiral Mahan, Mr. George Wharton Pepper, Mr. Robert Treat Paine, Mr. F. C. Morehouse, Mr. Gifford Pinchot, Mr. John W. Wood and Mr. George Gordon King, is to indicate the high character of the personnel of a committee which will command the confidence as it claims the co-operation of all the men of the Church.

Mr. George Gordon King, the new Treasurer, in making his first report to the Board of Missions on October 12, was able to say that in spite of the fact that the books had be kept open until September 28 credit offerings on the fiscal ye closing August 31, the receipts, account of the new year, during th month of September, were $1,0 in excess of the income of Septen ber, 1908. This is a very happ augury for the future. May th good work go on!

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MEETINGS WITH THE BISHOP OF ALASKA.

We are happy to announce Bishop Rowe as a guest and speaker at the following general meetings in November:

THE MONTHLY DIOCESAN MEETING—Wednesday, November 17th, 2:30 p.m., St. Paul's Church, San Francisco, the Rev. Robert E. Renison, Rector. At the close of the meeting the ladies of St. Paul's Church will give a reception to the Bishop and Mrs. Rowe.

THE MARIN COUNTY QUARTERLY MEETING—Thursday, November 18th, on the arrival of the 1:45 p.m. train from San Francisco, at St, Paul's Church, San Rafael, the Rev. G. W. Cutting, Rector, after which will follow reception to the Bishop and Mrs. Rowe.

Auxiliary meetings are open to all interested; the clergy especially invited.

The Alameda County Branches held a Quarterly meeting on the 11th at the Church of the Advent, East Oakland—Bishop Rowe the speaker—too late for notice here.

THE ANNUAL UNITED OFFERING SERVICE for this year, held October 25th, in St. Luke's Church, San Francisco, carried on the inspiration of the first service of a year ago. St. Luke's little brown-walled Church was sweet with the sweet reverence of preparedness. Bishop Nichols, assisted by the Priest of the Parish, celebrated the Holy Communion, and the Auxiliary's share of Bishop Spalding's visit to the Diocese was realized most happily in his sermon on the "Lost Sheep," with appeal to woman to do her peculiar duty for the soul's of men. The attendance was large, representative and most appreciative of the deep import of the cause for which our gifts of self and goods were offered, in unison with "the one true, pure, immortal Sacrifice." On other occasions we always wish that "everybody" was with us—the other woman whose sacrifice and devotion we know so well. But the blessing was for all, and especially comfortable were the words of our Auxiliary prayer, "For the Women in Isolated Parts of the Diocese," as said by the Bishop at the close.

SCANNED

At the Diocesan meeting held immediately after the service the Auxiliary was lad to waive routine to hear all the Bishop f Utah had time to tell of his people and of is women workers under the United Offering, the detail of devoted service and efficiency and adaptability so essentially womanly. It was good to hear that two women raining in the Philadelphia School would ome out to St. Mark's Hospital for this erm of hospital training and would remain n Utah, and that two others of the workers eeling that they could do more effective ervice in the Government Schools, still retained their United Offering allegiance, as ionorary missionaries under the W. O.

The Sunday Schools at Vernal, where a great work awaits the woman worker the Bishop wishes to put there, appeals specially to the California Branch as one of our interests in the past. Shall we not send them a good, fat, Christmas box of new toys and books and just what else other Sunday scholars like, as a slight acknowledgment of all that Bishop Spalding has given us? About this, please communicate with the Secretary.

A message from Mrs. Monteagle was a fit close to this meeting.

Attention is called to an effort of the Sausalito Branch to reach our ideal—"Every woman in the parish a sharer in the United Offering."

A short while before the Annual Offering Service the Secretary sent a postal card to every woman in the parish register asking her to come to a service in the interest of the United Offering, to be held a week afterwards on a Friday morning at 10 a.m., the regular Litany service. Also on the Sunday intervening the Rector gave this notice *con amore*. On Sunday, leaflets on the W. O., including "To the Woman who does not know," were mailed to the same addresses. To the Friday morning service many came to join in the simply beautiful service of prayer and praise for missions and to make this gift a larger one than hitherto.

Please note the essence of all this—the clergyman's interest, the parish officers' intelligent taking trouble, the use of the parish register, to disclose the names we forget or usually have to address—the blessing of prayer.

Parish officers are earnestly requested to begin at once to bring to the notice of every woman and girl in her parish the object and high aim of the United Offering. Send directly to Miss Emery for the White Chests you hope to use, and for leaflets on the W.O., especially "To the Woman who does not know."

The Auxiliary is greatly indebted to the Bishop of Oregon for lectures on "The Church in America," given Saturday, the 6th, in advance of his Popular Leeture on Church History in the following week. This lecture, with its charming illustrations, limelight and anecdotal, is just what we all need and what some of us have desired for a long time.

The Offering was made for the "Oregon Associate Mission"—Bishop Scadding's plan to serve most effectively and economically the many beautiful country churches now "Silent," but needing just at this period the clergy to meet the inrush of settlers who must first make homes. If any must regret she did not hear and see the lecture, believe those who did, and send in your gift, large or small, to the Auxiliary Treasurer for this very important need of our Eighth District.

The Secretary of the Junior Auxiliary, as also the Secretary of the Woman's Auxiliary, asks parish officers to report at once any changes of officers that may have been made since the annual report was received, with each name and address of new incumbents; also, to report what work is desired or has been undertaken by the Branch.

Contributions to the United Offering for Year Ending October 25, 1909

Alameda—Christ Church	$ 2.39
Bakersfield—St. Paul's	3.40
Belvedere—St. Stephen's	7.00
Ben Lomond—St. Andrew's	2.45
Berkeley—St. Clement's	5.00
Berkeley—St. Mark's	31.15
Centerville—St. James's	1.75
East Oakland—Church of the Advent	7.50
Elmhurst—All Saints'	5.00
Elmhurst—Junior Auxiliary	1.00
Fruitvale—St. Philip's Mission	3.23
Los Gatos—St. Luke's	5.47
Oakland—St. John's	18.75
Oakland—St. Paul's	109.57
Ross—St. John's	16.00
Salinas—St. Paul's	2.29
San Francisco—Ch. of the Advent.	6.84
" " Grace	79.30
" " St. James's	8.77
" " St. John's	7.75
" " St. Luke's	298.12
" " St. Paul's	5.00
" " St. Stephen's	29.05
" " Trinity	41.75
San Jose—Christ Church	9.50
San Jose—Trinity	49.50
San Mateo—St. Matthew's	10.00
San Rafael—St. Paul's	16.71
Sausalito—Christ Church	27.50
Sonora—St. James's Missionary Society	6.03
Stockton—St. John's	3.51
Tuolumne—St. Michael's Mission	2.05
Visalia—St. Paul's	2.31
Watsonville—All Saints'	5.50
Undesignated	3.25
Babys' Branch	5.00
Collection	19.80
Dividend, Dec. 31, 1908	2.35
Dividend, June 30, 1909	8.22
	$869.76

MARY COWL ROBBINS,
Treasurer.

BOARD OF TRUSTEES RELIEF AND RED CROSS FUNDS

Associated Charities of San Francisco,
1500 Jackson Street.

DEAR SIRS:

When the relief corporation discontinued the distribution of the relief fund direct to individual applicants, arrangements were made to meet the requirements of those who still needed assistance through the regular charitable agencies of the city.

The greater part of this work has fallen upon the Associated Charities and during the year 1908 about $88,000 was expended through that organization for the help of needy persons. The amount required for relief of the same character during 1909 will be less than that expended in 1908, but it is apparent that the demand for relief in San Francisco hereafter will be considerably larger than it was before the fire.

Most of the charitable needs of the city since the fire have been met from the relief fund, but as this fund in the near future will be exhausted, the city of San Francisco should now begin to bear part of the expense so that the transition of the burden may be made as easy as possible.

It is estimated that, by close economy and by making use of the funds which have been set aside by the board of trustees of the Relief and Red Cross Funds for the year 1910, at least $15,000 must be raised by the Associated Charities by contributions of the public of San Francisco.

In our opinion, the Associated Charities is well qualified to deal with the relief situation and as that organization will be called upon to do the greater part of the relief work in San Francisco hereafter, this statement is issued so that persons from whom contributions are solicited may understand the situation.

Sincerely yours,

BOARD OF TRUSTEES RELIEF AND RED CROSS FUNDS.

(Signed) F. W. Dohrmann, Chairman.
San Francisco, October 25, 1909.

The Associated Charities are to edit and sell the Thanksgiving number of the Examiner for their benefit and that of the Children's Agency. This organization, in addition to its regular work, has organized a children's department which has in its charge more than three hundred little ones. I earnestly hope that our Church people will do what they can to make this plan a success. It is hoped that some fifteen thousand dollars may be raised—and every cent of this is needed to carry on the work of this most worthy organization.

JOHN A. EMERY,
Archdeacon of the Diocese of California and Trustee of Relief and Red Cross Funds.

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The Diocese of California

NOTES AND COMMENTS

A castle of the Knights of King Arthur has been organized in connection with All Saints' Church, Watsonville, under the direction of the rector, the Rev. C. L. Thackeray.

The Rev. Franklin Hart, formerly a Presbyterian clergyman at Santa Clara, has become a candidate for holy orders in this church, and is acting as assistant in St. Paul's parish, Oakland.

The Rev. Nelson Saunders, recently of the staff of Trinity Church, Oakland, has resigned on account ill health, and will remain in the Missionary District of Utah, where he finds the altitude and the climate more congenial.

Enquiry has been made at the Diocesan House as to the whereabouts of Miss Ella E. St. John, a churchwoman, supposed to be living in or near San Francisco. Any information may be sent to the editors.

The Committee of the House of Churchwomen on the Prayer Book Cross service desire to thank all those who cooperated with them in giving interest to the occasion, and especially the members of the several choirs who so acceptably rendered the music.

The Sixtieth Annual Convention of the Diocese of California will be held in the Church of St. John the Evangelist, corner of Fifteenth street and Julian avenue, San Francisco, January 25, 1910.

It is expected that the consecration of St. John's, the first permanent church edifice to be erected after the fire, will be one of the events of convention week.

Services have been resumed in Trinity Church, Randsburg, under the direction of Mr. J. A. St. Clair, as lay-reader. Mr. St. Clair is a Scotsman and a graduate of St. Andrew's University, and was at one time a clergyman of the Established Church of Scotland. For some years, however, he has been a communicant of this Church, and has held a lay-reader's license in several dioceses, being at one time in charge of the services at Nome, Alaska.

The Monday Club of the clergy of Alameda county met for luncheon at the residence of the Rev. W. H. and Mrs. Ratcliff, in Berkeley, on November 8th, Bishop Rowe of Alaska being the guest of honor. Some fifteen of the clergy were in attendance, and Bishop Rowe gave a very interesting account of some of his experiences in England in connection with the Pan-Anglican Conference.

Mrs. Sarah Beers, the widow of the late Rev. Dr. Beers, formerly rector of Trinity Church, San Francisco, and mother of Mrs. H. S. Jefferys, died at her residence in San Francisco early Sunday morning, November 7th. The funeral service at Trinity Church on Tuesday, November 9th, was read by the Bishop of the diocese and the clergy of the parish.

Mrs. Beers has been actively interested in Trinity parish for many years, and will be greatly missed by a wide circle of friends.

An appeal on behalf of the Protestant Episcopal Old Ladies' Home has been issued by the Bishop of the diocese and is in the hands of all the clergy. It refers to the needs of the home and to the desirability of making the Thanksgiving Day offering both an aid to its treasury and an evidence of our interest in this charitable work. Gifts of cash or of supplies for the pantry will be alike welcome and will be gratefully acknowledged.

The annual All Saints' Day service was held as usual at Cypress Lawn, the Bishop being assisted in the celebration of the Holy Communion by the Rev. J. P. Turner. The weather was fine, and there was the customary reverent and devout attendance. The offering was set apart as a portion of a fund to provide burial places in the Iona plot for such persons, members of our communion, as pass away without the means of securing a grave. The Rev. E. H. Benson of St. John's Church, San Francisco, will have charge of the Easter Monday service.

What is described as one of the finest church organs on the Pacific coast has recently reached San Mateo and is to be set up in the new St. Matthew's Church. The organ is the gift of Mrs. A. M. Easton and her son, Mr. Ansel Easton. Work on the new building is progressing apace, and is only less rapid than it otherwise might be through the determination of the rector and vestry not to advance faster than the money in hand permits. The church will be strictly fire proof, the pews and doors being the only inflammable things about it.

The Rev. E. R. Dodds, who, owing to serious ill health, has recently resigned the rectorship of Christ Church, Alameda, preached his last sermon to the congregation on October 31st, and is now at St. Luke's Hospital, San Francisco, where it is hoped that he may regain his strength. Since Mr. Dodds' resignation took effect the services in the parish have been conducted by Mr. A. W. Porter of the Church Divinity School at San Mateo. As previously announced in these columns, Mr. Dodds will be succeeded at Christ Church by the Rev. Everett W. Couper of Spokane, who will enter upon his duties on November 21st.

During the past ten days church people around the bay have been enjoying the finely illustrated lectures on Church History which the Bishop of Oregon has been giving under the auspices of the Sunday School Commission. These have been delivered in the parish hall of St. Matthew's Church, at San Mateo, in Trinity Guild room and St. John's parish hall, San Francisco, and in St. Mark's parish house, Berkeley. On each occasion a large and interested audience was in attendance, and it is to be hoped that an increased familiarity with the history, particularly of English-speaking Christianity, has been acquired by a good many of our Sunday School workers through Bishop Scadding's presence among us.

At its thirty-seventh annual meeting on October 18th, the corporation of St. Luke's Hospital, San Francisco, reported that during the past year eight hundred days' free service had been rendered to patients who were unable to pay for treatment, as against a little more than half that number reported a year ago. At the same time the usefulness of the institution could be greatly increased more funds for this department of work were placed at the disposal of t board. At present it is dependent almo entirely upon its income from payi patients to support its charitable wor and is hampered also through the inad quacy of its plant, the Gibbs Buildi having been practically useless since t earthquake of 1906.

The Woman's Auxiliary of the Chur of the Advent is planning to hold a baz on the afternoon and evening of Thur day, the 18th of November. St. Stephens parish has kindly put at their disposal t parish house of their Church and t bazar will be held at St. Stephens's Paris House, on Fulton street, near Fillmor

The proceeds of this sale will go e tirely to the missionary apportionmen Under the difficulties of the parish sinc the fire, the Church of the Advent h not been able to do what it wanted t do on its apportionment. It is hope that with the help of the sale, in the con ing year the Advent can do its full shar

There will be offered for sale wove rugs, aprons, bags and dolls and fanc articles, also, in a Thanksgiving booth home-made plum puddings, cakes, minc pies, jellies, etc. Refreshments will b served.

PAROCHIAL NOTES

San Francisco—St. Luke's Church—Clay street, near Van Ness avenue, th Rev. Edward Morgan, rector.—On th morning of St. Luke's Day, October 18 1909, the cornerstone of the new churcl was laid with solemn and appropriat ceremonies. The service began in th temporary church with the celebration o the Holy Eucharist; the Rt. Rev. Frank lin S. Spalding, Bishop of Utah, was cele brant, the Rev. F. B. A. Lewis, gospeler and the Rev. William E. Hayes, epistoler The Rt. Rev. William Ford Nichols Bishop of California, was the preacher In the chancel, beside the rector of th church, were the Rev. David Evans, M.A. rector of Grace Church; the Rev. Charles Lathrop of the Church of the Advent and the Crucifer. The presence of Dr. Lewis, who has been Associate Priest o St. Luke's for nine years, but who is out of town a great deal, was a source of great pleasure to his many friends. In the congregation were the venerable Archdeacon John A. Emery, the Rev. H. H. Howitt of the Church of Our Saviour, Mill Valley; the Rev. M. McDonald, of the Church of Our Holy Saviour, Hanford; the Rev. Fletcher Cook and the Rev. Caleb Benham of Trinity Church, San Francisco, and the Rev. Louis C. Sanford. The full choir was present. At the conclusion of Hymn 490, Bishop Nichols preached a masterly sermon. He remarked that it was a unique experience in the life of a bishop that in a little less than a decade he should twice lay the cornerstone of the same church. A little more than eleven years ago he had laid the cornerstone of a stone church that was supposed to be as enduring as time itself, but God willed otherwise, and now there was to be erected on the same site a structural steel frame building on reinforced concrete foundations that would endure the shocks of time. "It is a steel age," said Bishop Nichols, "and men with the strength and courage of steel have made it possible to build the Class A

durch. In place of the blood of the artyrs is the white of purity, for the durch is to be built of dazzling white tah stone. Church building has adapted self to the age and to the conditions of e times. The Gothic, the Ionian and le Corinthian are all combined, and agile art must give way to the necessity building strong and true, and the undation stone of that steel of charac- r must be Jesus Christ.

"To-day is a glad day, and while it is at natural that there should be regret at some who would be with us to-day n not, the Senior Warden, Mr. A. N. Brown, and Mr. and Mrs. L. F. Montagle, it is nevertheless a red-letter day."

At this juncture a telegram of congratulation was read from Mr. and Mrs. Ionteagle. The Bishop closed his strong ermon, which it is regretted can not be iven in its entirety, with an urgent plea hat St. Luke's people should live up to heir high privilege and be steel-like in heir allegiance to Christ, without whom nothing is strong, nothing is holy, and hat steel-like faith should be the domiant note of our Christianity. The Offertory was "Hear My Cry, O God." At he conclusion of the celebration "The Church's One Foundation" was sung as a recessional hymn, and the clergy, with the Crucifer, marched slowly to the site of the new church, singing as they went and followed by the congregation. It was a beautiful and impressive scene—the white vestments of the priests, the gleaming cross high upheld, the deep blue of the sky overhead, and the rapt, earnest faces of those who participated. The pure white stone glittered in the sunshine, and the words inscribed upon it, "St. Luke's Church, Holy Catholic, October 18, 1909," blazed forth in letters of distinct clearness. The service was very simple. After the recital of the Lord's Prayer the Bishop took the silver trowel and mixed the mortar, making in it the sign of the cross, saying, "Our help is in the name of the Lord. Other foundations can no man lay but that of Jesus Christ." As the Bishop uttered the words the huge stone swung slowly into place in its bed of mortar, Psalm 46 was read antiphonally and the Lord's Prayer again recited, and also the Creed, as well as a chapter from the Book of Esdras. The Bishop of Utah was asked to say a few words, Bishop Nichols remarking that it was peculiarly fitting that the Bishop of Utah should be present, as the church is to be built of Utah stone. Bishop Spalding responded happily that he was glad his diocese had something we wanted, as he had come to ask our help in his work, and then went on in graceful words to congratulate St. Luke's on the happy event. The small copper box that was placed in the receptacle reserved for it contained all the articles that were in the former stone with the addition of a short history of the parish since that time; the history of the fire and earthquake, written by Bishop Nichols; the Parish Year Book, and a few other articles. Bishop Nichols pronounced the benediction, and the simple but solemn service was over, and the people slowly and quietly dispersed. It was a proud and happy day for St. Luke's.

At the last meeting of St. Luke's Woman's Auxiliary the address was made by Mrs. James Otis Lincoln, who spoke of St. Dorothy's Rest. It was a very interesting talk, and the recital of the work accomplished and of the needs of the place was most graphic. After the address tea was served, the hostesses for the day being Mrs. Virginia S. Beede and Mrs. B. S. Hayne.

On Monday, October 25th, the Woman's Auxiliary of the diocese met at St. Luke's Church for the annual united offering service, which it has been decided to hold every year. Bishop Spalding of Utah was the preacher and his eloquent sermon was an appeal for the lost sheep. The Bishop of California was the celebrant at the Holy Communion. The offering was $513.45.

On the last Sunday in October the Rt. Rev. J. M. Kendrick, Bishop of New Mexico and Arizona, preached at St. Luke's. His sermon was a tribute to the late Rev. William R. Huntington of Grace Church, New York, and the late Rt. Rev. W. H. Hare, Bishop of South Dakota.

On Sunday, October 31st, the church was beautifully bedecked with flowers in commemoration of the feast of All Saints. Many beautiful flowers were sent in loving memory of those "loved long since and lost awhile." On All Saints' Day the service was in memory of the blessed dead, and was impressive and tender. The flowers from the altar were afterward taken to the sick parishioners in hospital, and they were gratefully received. Mrs. A. S. Gauley, an old and faithful communicant of St. Luke's, entered into rest on Sunday, October 31st, and the funeral was held from the church on Tuesday, November 2d. On the first Sunday in November a surpliced choir of men was resumed. At present the choir consists of a quartette, but later more men will be added, and it is expected to have men and boys in the new church. The music is now of a very high order and adds much to the dignity and beauty of the service.

The steel frame for the walls and roof of the new church are now in place, and the work is going on as rapidly as can be expected. The contract for the pipe organ has been signed and as a great and agreeable surprise a new stop—the vox humana—has been added.

The Senior Warden has returned from Europe and expects to be in San Francisco next month. The Sunday School is in a very satisfactory condition, and teachers and scholars continue faithful in attendance.

L. H. M.

San Francisco—All Saints' Church—Rev. W. E. Hayes, Rector—The sixth anniversary of the first service of All Saints' Mission, the nucleus out of which the present parish has grown, was celebrated on Monday, November 1st, All Saints' Day. In the morning there was a celebration of the Holy Communion and commemoration of the faithful departed who have passed on to their great reward during these six years. The rector in his address spoke of the precious stones that formed the walls of the holy city, and pointed out the significance of the sixth stone, Sardius, and the symbolism of the number six, as suggesting incompleteness mingled with praise. The offering of five dollars was set apart as a nest-egg for the memorial fund to cancel the mortgage. When the fund is completed the church will be consecrated as a memorial to Robert Horace White, the architect of the church and its first junior warden and treasurer. More than to any one else the title "founder" belongs to Mr. White, since it was at his house that the first meeting to organize the mission was held. The parish still mourns the loss of this good man, who was so closely identified with its early days of struggle and rapid development. The parish, however, has reached a point where it is impossible for it to carry the heavy burden of debt that rests upon it, and hence the starting of this fund, which it is hoped will grow sufficiently to enable the church to be consecrated before many years.

In the evening of All Saints' Day the oratorio of "St. Paul" was rendered by the Lyric Choir, an organization of men and women under the direction of Mr. John Carrington. An offering to pay the interest on the mortgage was taken and $28 was received. After the service the congregation adjourned to the Guild Room and met each other socially for a few hours.

The annual sale of All Saints' Guild will be held on Wednesday afternoon and evening, November 24th, the day before Thanksgiving. Useful and fancy articles and delicacies for Thanksgiving will be on sale. As the proceeds of the sale are to be used to pay the interest on the mortgage, and if possible apply on the principal, it is hoped that friends of the parish who have so kindly patronized the sale in former years will be present. In the evening a musical and literary entertainment, and a play by the young women of the church, entitled "The Tea Party," will be given under the efficient direction of Mrs. Esther Malcolm Johnson, a well-known teacher of elocution. Admission to this entertainment will be twenty-five cents.

St. Barnabas Mission—Vienna street, between Persia and Brazil avenues, Excelsior District—After two months of hard work we now have our own building, 30x70 feet, and it has all been done with a debt of less than $500. Two carpenters, the Bose Brothers, were employed, who kindly gave the Church a considerable amount of free labor. This, with the help of our boys and some friends, has made possible this really splendid building. We also have to thank Mr. Lindauer of St. John's Church, for the hauling of our lumber, which was a very large item. There are many others who helped by their interest to whom we are truly grateful. Of course this is only a beginning, for we have no benches nor an altar or lectern. It would be utter foolishness to go into debt to any extent, for we are all poor, and even the small debt already contracted will tax our efforts to wipe out. But it must and will be done in a very short time, for one of our strictest rules is going to be, "contract no debt." God grant that we may be able to follow this motto, for poor people have hard enough times without debt. Directly we get the seats we shall have our first service, when we hope many of the clergy and laity will come to St. Barnabas Mission and see for themselves what has been the result of six years' work, by the Brotherhood of St. Andrew and Daughters of the King. We are certainly doing our best to disprove that stigma often thrown at the Episcopal Church—that it is a church for the rich, the poor need not apply. One workingman of the district has come forward with a saving of $20. He wished that his name should not be mentioned. If any one else wants to help, Miss E. Fox is our treasurer, whose address is 246 Second street, San Francisco.

SERVIAN PRIEST PREACHES AT ST. JOHN'S, OAKLAND

On Sunday, November 7th, at Choral Evensong at St. John's Church, Oakland, Rev. Fr. Sebastian Davoich, Archimandrite of the Servian Church in North America, preached the sermon under permission granted by the Bishop of the diocese in accordance with the provisions of Canon XIX. Rev. Edgar F. Gee, rector of the church, sang the service, and Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, assisted. Fr. Sebastian participated in the service, attended by his acolytes, and vested as a dignitary of the Greek Church. In his address he gave an outline of the scope and activities of the Orthodox Greek Churches in Jerusalem, Russia, Servia, Armenia, Montenegro, Greece, and other parts of the East. He prefaced his ad-

dress with a carefully stated and unequivocal expression of the relations between the Orthodox Churches of the East and the Anglican Communion. In part he said: "The word 'Catholic' means more than 'universal'; it is a Greek word, while 'universal' is Latin. The fathers who translated the Creeds recognized this, for the Greek word was retained, while if 'universal' had been considered a true equivalent, being Latin, it would certainly have been so translated. It means 'each part, severally, as one whole.' To speak of a Servian Catholic, a Russian Catholic, an English Catholic, is wrong. 'Catholic' is greater than any part. It includes all the parts, Russian, Servian, Roman, English. One should speak of the 'Catholic Church in Greece,' 'in Servia,' 'in Russia,' 'in England,' 'in Italy.' Thus the Catholic Church has no place for an earthly monarch. Its Head is Christ, Whose Body the whole Church is. The different parts—the component Churches—must have their own government, their local head, their own liturgy, their own customs. Only in Oecumenical Council, when the Church Catholic in the world is united, can there be a head elected for the time being for the business in hand. The Catholic Church is divided into three great branches, the Greek, the Anglican and the Latin. These three branches are all distinct and should not be antagonistic. It is a great sin for an Oriental to try to take away a single communicant from the Roman Church, or to try to proselytize from the Anglican Church. They have their own rights in the lands in which they have been planted. Rome is not the capital of the world, but of Italy, and France, England, Russia and America have their own ecclesiastical rights and independence."

The Archimandrite pointed out the analogy between the Eastern and Anglican communions. Both have their sister, autonomous Churches, none of them departing from the original deposit of the Faith once delivered to the saints without the consent of the whole communion.

After the offertory, Fr. Sebastian, vested in cope and mitre, read the prayer for the Church Catholic, and pronounced the benediction, both from the institution office in the Book of Common Prayer.

From time to time Fr. Sebastian celebrates the Divine Liturgy for his Servian congregation in the chapel of St. John's Church, with the approval and blessing of the Bishop of California.

On Friday, October 29th, Bishop Spalding of Salt Lake was the preacher at evening prayer. It was a splendid missionary sermon and must have made a strong impression upon the minds of those who were fortunate enough to be present—quickening the missionary spirit and creating enthusiasm in those who heretofore have been lukewarm in their attitude toward missions.

This 22d Sunday after Trinity is a red letter day for St. John's for we welcome two distinguished visitors, the Rt. Rev. the Bishop of Alaska and the Very Rev. Fr. Sebastian Dabovich, Archimandrite in charge of the Servian Church in North America. Bishop Rowe was the preacher at the Choral Eucharist and Fr. Sebastian spoke at Choral Evensong upon a subject that we hear a great deal of to-day—Christian Unity.

E. F. G.

THE ADVENT OFFERING

The boxes for the Advent offerings in the Sunday Schools of the diocese of California have been distributed. Requests for more boxes and all correspondence concerning them, should be sent to Rev. Mardon D. Wilson, 2514 Peralta avenue, Fruitvale. It is earnestly hoped that every Sunday School in the diocese may be represented in this matter, so that we may make as much progress as possible toward securing the field secretary. Plans are now being formulated for the presentation of this offering at one or more public services. Of this details will be printed in the next issue. All money should be sent as soon as possible after Christmas to Mr. W. A. M. Van Bokkelen, room 252, Russ Building, San Francisco.

Elsewhere in this issue will be found the advertisement of Mr. R. R. Bode, who has recently reached the Pacific coast from Wells Cathedral, via Australia and the Hawaiian Islands, in all which places he has filled responsible positions as organist and musical director. Mr. Bode was trained in England, in the traditions of the Anglican School of Church Music, and is hoping to find in California an opportunity to take up regular organ work.

THE CONVOCATION OF SAN FRANCISCO

The autumn meeting of the convocation was held in St. Stephen's Church, San Francisco, on October 26th.

The opening service was at 11 o'clock, at which the dean, the Rev. Clifton Macon celebrated the Holy Communion and the Rev. G. M. Cutting, rector of St. Paul's, San Rafael, preached.

The subject of the sermon was "Witnessing," the text being taken from Acts 1:8, and was a strong plea for the expression of the witnessing power of individual Christians.

After this service the women of the parish served a bountiful luncheon in the Guild Hall.

The afternoon session was devoted to the consideration of mission study classes—how to make them a success.

Helpful addresses were made by Miss A. M. Hicks of Berkeley, giving the methods and material used by the Baptists. The Rev. Alexander Eakin, pastor of St. John's Presbyterian Church, San Francisco, giving the methods of his denomination, and Miss Caroline L. Fiedler, who told of her work along the same lines in our Church.

Bishop Spalding of Utah was present and closed the discussion by a helpful address.

In the evening the business of the convocation was transacted, including the election of officers for the next two years. All of the old officers were re-elected.

After the elections the Bishop of the diocese presented the plan for, as far as possible, devoting the Lenten offerings of the parishes and missions to the apportionments for missionary work, and said that an amendment to the present canon, providing for the four quarterly offerings, would be proposed at the coming convention making it optional with any parish or mission to observe the four quarterly offerings as now or to make Lent a period of vigorous campaign for missions and devote the Easter offering to the cause. Then, if the whole amount should be raised, the four quarterly offerings need not be taken. Such a course would make the Lenten season a period of true self-denial, and would leave the offerings of the rest of the year for parochial purposes.

Trinity parish, San Jose, follows this plan and finds it entirely successful and satisfactory.

Bishop Spalding followed, giving a clear and able presentation of the problems and needs of the Church in Utah. The Rev. Cecil Marrack gave a statement of the work of the Associated Charities and asked the parochial clergy to co-operate with the members of that organization in dealing with cases within the respective parish bounds.

The Rev. E. L. Parsons spoke on the subject of proportionate representation in the diocesan convention, showing how representation varied greatly in the dioceses of our Church and advocated a change in our method which would make representation proportionate rather than so nearly arbitrary as at present.

Mr. Geo. H. Hooke spoke in opposition to any change in the present method, feeling that it would give too large a share of power to cities as opposed to the small towns and country districts.

The report of the dean showed the encouraging progress had been made in the mission work of the convocation and that there were many promising plans for the future.

He pleaded for larger offerings toward the diocesan apportionment and stated that the Mission Board was being seriously hampered by the lack of funds.

The attendance upon the meetings of the convocation was distressingly small. Five parishes of San Francisco, including the two largest, were not represented by either clergy or laity. The larger part of the representation came from Alameda and Marin counties.

The next meeting will be held in the Church of the Advent, East Oakland.

A PASTORAL LETTER

(Whenever the Bishop shall issue a Pastoral Letter it shall be the duty of every minister in charge of a congregation, on the Sunday succeeding its receipt, to read said letter to his congregation at Morning or Evening Prayer. Art. IV., Sec. 12, Constitution of Diocese.)

My Dear People:

There are times when your Bishop wishes it were in his power in person to have an opportunity to address you simultaneously throughout the diocese, and to speak to you face to face upon important matters of our common welfare. Failing that this Pastoral Letter is sent out to be read to the congregations in the hope that the suggestions it presents may have your earnest heed.

A great world bidding to prayer, initiated by the Brotherhood of St. Andrew of our Church, calls to us to give especial time and interest to a week of prayer from the coming November 28th to December 5th. Much will depend upon the careful preparation for such a week by the clergy and congregations. The best safeguard against indifference to it or perfunctoriness in it is the prompt determination to be in earnest about it and to be busy in making it a live occupation for the time being. It will not take care of itself, if clergy and congregations do not care. It will prove an incalculable boon, if we all enter devoutly into the spirit of it. A great wave of prayer going around the world at this time may become tidal for the civilization of Christ. Leaflets outlining the details of the plan are widely circulated by the Brotherhood of St. Andrew covering the following general subjects:

Sunday, November 28th—The Idea of Prayer.

Monday, November 29th—Agreement in Prayer.

Tuesday, November 30th (St. Andrew's Day)—Prayer and the Will of God.

Wednesday, December 1st—Prayer in Christ's Name.

Thursday, December 2d—Prayer and Work.

riday, December 3d—Prayer and Sac-ice.
turday, December 4th—Prayer, the d to Unity.
unday, December 5th (II. Sunday in vent)—Prayer and Thanksgiving.
hen on the last named date, the II. nday in Advent, it falls naturally in h the subject suggested to unite with fellow Churchmen throughout the d, in accordance with the request of Board of Missions through the late retary, now Bishop Lloyd, as his last cial communication, in hearty thanks-ing to God for the blessings that have ne upon our missionary work. When consider in California what we owe our present progress to our mission-y beginnings and missionary promotion should give especial local zest to this anksgiving. Besides this we should arn to thank as well as to ask as a ue Christian instinct.

But falling near these times for spe-al observance come your regular an-ial meetings as appointed by Canon for he first Tuesday after the first Sunday Advent," which this year is Tuesday, ovember 30th, St. Andrew's Day. hough they are gatherings for business ather than for worship suffer a word f earnest exhortation as to some of the ims that should guide those important eetings. The Canonical Notices of hem should be given punctiliously as rovided in Sections 273 and 348 of the Diocesan Manual. Members should en-leavor to attend. The business affairs hould be fully presented with due audits of accounts and full information as to iabilities and arrearages both in current lues and apportionments. The question of creditable showing in the annual re-port to convention should not be over-looked. The laity should to the utmost degree assume the responsibility of financing for the congregation, leaving the clergy free from both obligations and temptations to become more "finangel-ists" than evangelists. And then there is one particular matter which, while not without its difficulties and need of wise and considerate procedure, seems to be one in which improvement is possible and is very much to be desired. In some cases no doubt circumstances limit the ability of officers to be regular wor-shipers and delegates to convention and to the House of Churchwomen to attend the sessions to which they are delegated. But surely attention need only be called to this to awaken a desire in every such annual gathering to establish a close re-lation between official stations and act-ual regular worshiping in the congre-gations, to impress vestrymen and mis-sion officers, whose time and means are generously given to the business affairs, and without whom such business affairs would often seem to suffer,—to impress them with the great gain it would be all around, if they could become habitual members of the congregation in their pews. And, if in electing delegates to the convention of the diocese or to the House of Churchwomen, there was care-ful selection of those who could hope to attend, and, from remoter or weaker con-gregations financially there could be some careful conference to find at least some one who could go, and make it possible for such a one to go by provid-ing a fund for the expenses, aims of that kind could, I believe, soon rectify some of the present failure of our annual meetings to rise to their full measure of usefulness, and heighten rather than cheapen the valuation of our elections.

We are dealing, dear brethren, with the eternal forces of Christ in these matters and we only need to believe in them and effectively try them and develop more and more their values in current Church life to enforce in our religion and in our diocese the power and the glory of the Kingdom that we ever pray may come.

I am, yours very faithfully,

WILLIAM F. NICHOLS.

LAY-READERS' LICENSES

Archdeacon Emery asks us to remind the holders of lay-readers' licenses in this diocese that these all expire with the Trinity season and should be renewed before Advent Sunday. Applications duly endorsed should be sent to him at 1215 Sacramento street, San Francisco, as early as is possible.

PRAYER BOOK CROSS SERVICE

The annual service in Golden Gate Park in commemoration of the first use of our liturgy on this coast was held Sunday, October 31st, at the foot of the Prayer Book Cross, a good sized congregation being present. The music was rendered by representatives of some half dozen of the vested choirs around the bay, that of the Maria Kip Orphanage leading the procession and being followed by their associates en masse. After this came the other choirs in order. The processional was sung in divisions, each choir or group of choirs taking a verse and having its own accompanist. The anthem, "O Send Out Thy Light," was rendered by the male choir of Grace Church. One unhappy feature of the music was that only four of the eight verses of Hymn 176 were sung, and as no announcement was made as to which these verses were to be, the various choirs were groping about for their places and singing different verses in different directions to the end. Of the service, the prayers were said by the Rev. C. M. Marrack and the Rev. D. J. Evans, the lesson being read by Bishop Kendrick of New Mexico and Arizona. Bishop Nichols made the address, dwelling on the significance of the occasion and pointing a moral in connection with the municipal election to be held in San Francisco on the following Tuesday. It is to be regretted that a more successful attempt is not made by the parishes around the bay to have this service more adequately representative of the strength of the Church and of the interest of the commemoration.

SETTING APART OF DEACONESSES

An interesting service in St. Mark's Church, Berkeley, on October 10th, marked an epoch in the setting apart as deaconesses of two graduates of the Training School for Deaconesses in this diocese. The large church was filled. After Morning Prayer and sermon by the Rev. Edward L. Parsons, rector of the parish, the candidates, Miss Anita Hodgkin and Miss Mary Bostwick Mott, both of St. Mark's parish, were presented by the Rev. Wilfred R. H. Hodgkin, the Rev. D. O. Kelley reading the declaration of what the office and work of a deaconess are, and the Rev. William Higgs and Rev. D. M. Brookman taking part in the service. The Bishop then proceeded with the form for the "Setting Apart of Deaconesses," as authorized for us in this diocese under provisions of the General Canon. Then followed the Communion service.

This training school is of a simple and natural growth to meet the need as it developed, first in St. Mark's parish, Berkeley, and then in the diocese, when it became a diocesan institution—all within the past two years. A board of managers, composed of the following well-known churchwomen, Miss Jennie Crocker, Mrs. Albert Dibblee, Mrs. George Gibbs, Mrs. John Galen Howard, Mrs. George Kellogg, Mrs. Isaac Requa, Miss Mary Robertson, has been appointed by the Bishop; a deaconess' house has been provided; there are still several pupils, and one is expected to graduate next year. The members of the faculty are the Rev. D. M. Brookman, Rev. William Higgs, Rev. W. R. Hodgkin, Rev. F. C. Murgotten, Rev. E. L. Parsons, Rev. H. H. Powell, Ph.D., and Miss Bertha Wright.

The habit of the school adopted is a plain suit of navy blue serge, with a simple blue silk hat and veil. Both Deaconess Hodgkin and Deaconess Mott will work in St. Mark's parish, though the latter is going East first for an extended visit and study there of the Deaconess Training Schools and work.

SUNDAY SCHOOL NOTES

Of the "Days of Intercession for Sunday Schools," Sunday, October 17th, was generally observed by nearly all the parishes of the Diocese of California, by corporate Communion for the teachers, a sermon on the subject, and special prayers for the deepening of the work.

Those teachers about the Bay were especially fortunate in the opportunity to attend the service conducted by Bishop Nichols at St. Luke's Church in the afternoon.

Our Bishop is a vice president of the Board of the American Church Sunday School Institute, and those who have heard him speak on the Sunday School know how fitting it is that he should be an officer of this body.

His appeal was for a higher spiritual conception of the work, and a greater devotion and consecration to its main purpose. The uplift that came from this hour with our Bishop has resulted in a request from the teachers that this service became an established one. We are happy to say that the Bishop has agreed to do this.

When Bishop Nichols speaks of the Catechism, it is not the lifeless thing we so often make it to the child, but alive with the substance of faith. Such a point of view he will help us reach.

Adding a Sunday School teachers' day to our annual services is a step forward. If from that we step to an annual service for the children in a united Advent offering, and another for a children's rally under the Bishop, we shall be justified in believing that the diocese has a Sunday School militant. With our active Sunday School associations in concerted effort, such meetings can be successfully brought about.

At the fall meeting of the San Joaquin Convocation, a committee was appointed by the Teachers' Association to arrange an opening and closing service for the Sunday School, which, after being submitted and approved, will become uniform throughout Convocation. Such a service will doubtless do as much toward giving dignity to the school as the fact that the child could pass from one parish to another and find what a similar course of study has already done. That which in its thoughtful orderliness and purpose wins his respect, will also win his interest and loyalty, and become the sure means of establishing him morally and spiritually.

Two of our largest and most successful Sunday Schools about the bay, owe a good part of their strength to the fact that they are orderly, systematic and purposeful. These are but means, merely means; but these facts establish all that is higher and best can be reached, other things being equal.

The Alameda Teachers' Association met at St. Mark's, Berkeley, the evening of September 13th, with a good attendance, representing twelve Sunday Schools.

The meeting was addressed by Dr. George T. Castor on the difficulties of the New Testament for Sunday School teachers. He spoke of the difficulty of teaching the miracles to children whose whole day school teaching is on a scientific basis. Their tendency is to seek an immediate cause for every result, when sometimes the immediate cause is beyond their knowledge. He said the reason why Christ's teaching sometimes presents difficulties is because we try to get from it definite rules when He was really imparting ideals.

Personally I have found no difficulty in getting children to accept the miracles. The younger ones accept them without question if the teacher believes in them herself. The high school pupil can be shown how the scientist to-day is verifying the Bible, miracles as well as other doubted points. If science explains even the least of these to the doubter, surely we are justified in accepting the best in our heart through Faith.

In February Mrs. Lamoreaux, author of "The Unfolding Life," will visit this coast. Those who have read her book will be eager to hear her, and those who have not may well do so before that time. The Introduction, written by Marion Lawrence, is full of the highest praise, and Dr. Butler of Los Angeles speaks of it as one of the best books on Child Study to-day. Secular educators call it good.

It is a book free from all technicalities, yet from a background of scientific knowledge and full experience. The language is simple and direct and the style good. Without doubt it is a book that every mother and teacher should be familiar with.

The new books added to the Sunday School Reference Library are: "The Unfolding Life," "The Boy Problem" by Forbush, "A Study of Child Life" by Elizabeth Harrison, "Who Wrote the Bible?" by Washington Gladden, and "How We Got Our Bible" by Smyth.

C. L. F.

DAUGHTERS OF THE KING

The annual gathering of the local assembly took place, according to notice, in Christ Church, Alameda, on Saturday, October 30th. The opening service, with the Corporate Communion at 11 a. m., was especially dear to loving hearts, for the names of all who have finished their course were read at the altar. Leading these, Sister Anna was held in remembrance as the one who brought the order to this diocese.

Our own Bishop took charge of the service, in the absence, through illness, of the rector, and everything was most beautifully arranged for a service so tender and so purely devotional. The white-robed choir, the visiting priests, the tide of sunshine through the chancel window, the soft strains of the organ, the quiet worshipers, all were in harmony. And a stray butterfly fluttered its delicate wings in the sun glow over the blossoms on the altar, blending with theirs the message of the Resurrection and the Life.

The rich red hangings, the handiwork of loving fingers, and the bronze mural tablet, bearing in relief the cross of the order, and also the names of the two sisters, Mrs. F. M. French and Mrs. Lucy Slosson, and their aunt, Mrs. Currier, were gifts to the memory of these members of the parish and church at large, and were all blessed by the Bishop after the processional hymn. Then, at the altar rail, he invested five candidates with the cross fleury, two of them being members of the choir. If sorrow had touched our hearts, the uplift came with the Bishop's sermons on the words, "Thine eyes shall see the King in His beauty." Is. 33-17.

After the service, the informal luncheon hour gave opportunity for greetings, and pleasant renewal of friendship. The business session opened with the 586th hymn.

Eighteen chapters responded to the roll, either by delegates or by letter. The presence of the chapter of the Holy Communion, with a junior branch, recently formed at St. Philip's, Fruitvale, was a happy surprise. The assembly extended it a welcome, also to the new chapter at St. James, Fresno. The report of the president was much heartening; it showed a busy year for her. Besides cares of the regular routine, there was the fulfillment of her cherished wish, the establishment of the Midday Rest Room for business women. This creation of a common interest has brought the whole body together, making a busy happy year for all as proved by the various chapter reports. Indeed it was interesting to catch the note of personal responsibility from each quarter. In fact this might be said to be the keynote of the session. Responsibility as to conscience and duty in relation to the Order, in relation to attendance and the rules of prayer and service, in instruction of new candidates, and in all that pertains to the solemn promises made with the investing of the Cross.

The constitution was amended by omitting the August Assembly, making the annual meeting, on or near October 28th, the central point. This, with the joint meeting with the Brotherhood of St. Andrew in convention week, and an informal one in April, probably at the rest room, were considered sufficient for the year. A short portion of the excellent report of the secretary of the Executive Committee in charge of the rest room is all that space allows.

"During the last six months, that is, since the 15th of April, we have served 35,054 business women, an average of 5,842 every month. The daily attendance has increased to over 300, the record day being 353, when we had first planned for fifty. Our matron and three capable assistants keep the rooms in excellent condition, and the corps of volunteers has never failed to be on hand with the loving service of hospitality. We have a lease of the building for two years, contents insured. On the re-opening day, after the week of necessary alterations and improvements, our guests were greeted by Mrs. Abbot and others, and presented with dainty souvenir cards, 358 of which had been very beautifully made by Mrs. L. M. Daily, our very first guest at the rest room, and sent to Mrs. Abbot as a token of appreciation of the work of the Daughters of the King. Easter cards distributed on Easter eve, were pleasantly received and heartily appreciated by the business women.

We have many kind friends to thank for donations and valuable assistance in this effort."

Officers elected for the coming year: President, Mrs. S. L. Abbot; 1st vice president, Mrs. Weeden; 2d vice president, Mrs. Willit; recording secretary, Miss Best; corresponding secretary, Mrs. Morrow; treasurer, Mrs. Moss.

THE SAN JOSE CONVOCATION

One of the most interesting meetings of the San Jose convocation ever held was that which met in Calvary Church, Santa Cruz, on October 13th and 14th.

The convocation was called to order at 2:30 p. m. on the afternoon of the 13th, by Archdeacon Emery, who presided over the entire session, owing to the absence of Dean Gallwey, who was unable to be present on account of the death of one of his parishoners.

The first speaker on the program was the Rev. C. H. L. Chandler, superintendent of the Armitage Orphanage, San Mateo, who spoke upon the subject of "Church Work Among Boys." Mr. Chandler took the ground that the most profitable endeavor in the Church's interest should be done with the moral and spiritual uplift of the recipient in mind; and that in no line of activity was the Church at better advantage in this respect than in her "work among boys."

The Rev. Prof. J. O. Lincoln, of the Church Divinity School, San Mateo, spoke upon the "Church's Educational Work," with special reference to what is accomplished by the Divinity School. This year's class is the banner class of the seminary. The number of students enrolled is 17. All of the graduates, some 45 in number, are doing good work.

Mr. W. A. M. Van Bokkelen then followed with a very thoughtful and suggestive paper on "Church Clubs for Men." The writer urged that men take a deeper interest in Church clubs, showing how useful an adjunct to Church work a good club might be. It should, however, be managed by the men, and not be dependent upon the energies of the rector of the parish. Nor should such matters as politics or kindred subjects be discussed at its gatherings. This paper was a very interesting one, and full of timely suggestions.

The Rev. C. L. Trackeray of All Saints, Watsonville, also spoke upon this subject, mentioning the great value that he had found a good club to be in his parochial experience.

Owing to the absence of the Rev. L. Parsons of St. Mark's, Berkeley, Mr. Van Bokkelen presented the subject of "Proportional Representation in Diocesan Convention." His remarks upon the subject created considerable discussion and resulted in a resolution being passed to the effect that the matter be considered at the next diocesan convention.

The special missionary meeting, at 7:30 p. m., was well attended. There were four speakers. The Rev. J. W. Gresham of Trinity Church, San Jose, was the first. His subject was "Easter Offerings and Missions," and he made a strong plea for the devoting of the Easter offerings to the furtherance of the work of missions.

The second speaker was Archdeacon Emery, who in a very interesting address informed his hearers "What the Apportionment Accomplishes."

The third speaker was the Rev. C. N. Lathrop, of the Church of the Advent, San Francisco. In a most inspiring address upon the subject of "The Church and Social Service." Mr. Lathrop outlined various ways in which Christian citizenship might be an influence for good in the social uplift of humanity.

The last speaker of the evening was the Bishop, who very clearly and forcefully outlined the "Relations of the Convocation to the Diocese."

On the morning of the 14th the session was opened with Holy Communion at 7:30 a. m., the Archdeacon, assisted by the rector, the Rev. F. G. Williams, being the celebrant. This service was well attended by the delegates.

The business meeting was opened at 9 a. m. by a very helpful address on "The Sunday School from the Standpoint of the Child," by Miss C. L. Fiedler.

Dr. Frances Green then followed with a most interesting address upon "Social Purity and Church Responsibility." Dr. Green's address was a strong plea for the displacing of the ignorance that prevails among the young, regarding sex relations, with a knowledge that shall guard against pitfalls and snares.

The concluding address, by Mrs. G. H. Kellogg, president of the House of Churchwomen, on "Woman's Work in the Church," was replete with informa-

nt and most suggestive, regarding the rg part that the women perform in the a-fold activities of the Church's life.
The convocation was concluded with a rt business session.
Menlo Park was selected for the meet-gin May, 1910.
A much enjoyed reception was ten-d the delegates and friends by the sh at the rectory on the night of the .

C. H. L. C.

IN MEMORIAM

ntered into rest, Sunday evening, tober 31st, Mrs. Anna S. Gauley, a neer church woman of San Francisco. Devoted to her church, always re-nding to its calls, active in its service declining health and extreme age sed her to retire from these services s loved so much.
She was one of the first communicants Grace Church, when it stood on the r-ner of Powell and Jackson streets.
She entered St. Luke's Church when it formed a new parish. Two Sundays fore her death she attended morning rvice and from memory sang the chants d Te Deum in her very sweet, clear and ue voice.
She passed quietly to rest at the ex-teme age of 87 years, whispering the me of her dear Lord:
"Blessed are the dead who die in the ord."

HE APPORTIONMENT FOR 1910

The amounts apportioned to the ioceses and missionary districts for omestic and foreign missions for the scal year, September 1, 1909, to Septem-er 1, 1910, have been determined, and he several diocesan authorities notified. he figures for the Eighth Department re as follows:

California	$ 5,600.00
Los Angeles	5,500.00
Oregon	1,400.00
Alaska	100.00
Arizona	300.00
Eastern Oregon	300.00
Honolulu	300.00
Idaho	300.00
Nevada	400.00
Olympia	1,700.00
Sacramento	1,300.00
Spokane	600.00
The Philippines	300.00
Utah	400.00
Total	$18,500.00

The Bishops, or those on the Appor-ionment Committees, are asked to send o Mr. George Gordon King, Treasurer, t the first possible moment, lists of he detailed apportionment to the par-shes for the new year, so as to further he work.

HARVEST HYMN

We thank Thee, Lord, for all the seed
Sown in the earth, good fruit to bear;
The growing blades the grain succeed,
And then the full corn in the ear.

We thank Thee, Lord, for hands that toil,
And skilful brains that wisely plan,
To gather from the fertile soil
The needful food of beast or man.

We thank Thee, gracious Lord, to-day
For grateful hearts which own Thy love,
And come in the appointed way
To seek Thy blessing from above.

We thank Thee, Lord, for what is ours
(Since all are gifts bestowed by Thee);
For grace, and strength, and all our powers,
Which fit us for eternity.

H. EDMUND LEGH.

THE CONSECRATION OF BISHOP LLOYD

On Wednesday, October 20th, the Rev. Arthur Selden Lloyd, D.D., formerly secretary of the Board of Missions, was consecrated Bishop-coadjutor of Virginia, in Christ Church, Alexandria. At the service the Bishop of Southern Virginia read the Epistle and the Bishop of Virginia the Gospel. The Bishop of Albany preached the sermon. Bishop Tuttle presided at the act of consecration, the co-consecrators being Bishop Gibson and Bishop Randolph. The candidate was presented by Bishops Peterkin and Tucker, Bishop Reese reading the certificate of the consent of the Episcopate.

In a very real sense it may rightly be said that the consecration of Dr. Lloyd marks the withdrawal of a man from a larger to a smaller field of service, though we trust that the energy and ability which characterized his years of work at the Missions House will find a sphere for their efficient exercise in the diocese where he will now serve. It is not for nothing that our dioceses are increasingly electing to the Episcopate men of first-rate practical ability and large knowledge of the needs of common men; nor is it without its significance for the future that the keynote of Bishop Doane's address should have been the need which exists for aligning the machinery of the Church with the situation of our own day. No one who has patiently studied the life of the first three centuries—no one who knows intimately the life and the purposes of Cranmer—can doubt for a moment the ability of this Church and its book of Common Prayer to adapt themselves to the needs of modern men and be the vehicle to a waiting world of a real Catholicity. It is not so much that we want a remodeling, or even a reinterpretation, of our formulæ—though we do need both—as a real understanding of them; and our difficulty is not with the preface to our ordinal: it is with our incapacity to comprehend it. Even the Bishop of Albany, one is sorry to say, in his attempt to commend it to the congregation assembled at the consecration, misquoted it in a very serious way, and read into it what is not there. It is an example of the way in which our inherited training blinds us to the simplest and plainest facts, and calls aloud for the introduction of critical and intelligent methods of study into our divinity schools and colleges. With his wide knowledge of affairs and his large experience of men, we can safely trust the new Bishop-coadjutor of Virginia to wield something of that power for unity which distinguished the earlier episcopate and finds an echo in the writings of the second and third centuries; and we can unreservedly trust him to be a power for good and a force for edification to the people who will more especially form his flock. But we can do him to-day no greater service—we can no better voice our appreciation of his work in the Board of Missions—than by reminding him that his episcopate, if it is a Catholic episcopate, extends to every baptized spirit in the area where he is called to minister, and that he may not legitimately relinquish his oversight of any one of them who has not by actual word or deed repudiated his care. It is to the newer members of the episcopate that this Church must look for her deliverance from the sectarianism which so long has been her bane, and the loss to our missionary equipment will not be without its compensating elements if the service at Alexandria marks the addition to the episcopate of a force which shall forget alike the personal dignity and the personal honor in the attempt to make the office count as it counted in its nobler days.

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THE LAMBETH CONFERENCE AND THE AMERICAN EPISCOPATE

What might conceivably attain the aspect of "an international episode" has arisen over the problem of the relation of the Bishops of this Church to what is known as the central consultative body of the Lambeth Conference. The ball was perhaps set rolling by some rather explicit utterances in the New York **Churchman,** to which Professor Sanday little later good naturedly made reply. The editor of the N. Y. **Churchman** has since returned to the attack, and now Bishop Lawrence publishes a letter which he, as chairman of the House of Bishops, addressed to Archbishop Davidson, with the Archbishop's response.

Two misapprehensions seem to the writer of these paragraphs to beset the minds of those who from this side approach the problem. The first is to the extent of the "authority" of this central consultative body; the second is as to the possible peril in which an ostensibly democratic church might be placed by a too intimate connection with an ostensibly aristocratic one.

To take the latter problem first, it may be remembered that the late Mr. R. H. Hutton, the distinguished editor of the **Spectator,** stated at the time of the assembling of an earlier Lambeth conference that the only difference which thoughtful Europeans could detect between the American Bishops and those of the mother Church and the colonies was that the Americans seemed to be less democratic and less in touch with the thoughts and lives of ordinary people than their Anglican and colonial brethren. It should be remembered also that there is a freedom of speech enjoyed by the clergy and laity towards the episcopate in England of which we know nothing in the United States. The presbyter who should criticise in the public prints any member of the American episcopate as unrestrainedly as scores of English clergymen have lately criticised the Bishop of Oxford would certainly find himself a marked man among us, and might conceivably be obliged to resign his orders. It was an eminent American publicist, also, who lately pointed out in the columns of our most authoritative secular journal that the fabric of British society and its political and administrative thought and action are to-day more democratic and more unreservedly representative than our own.

To come to the question of authority: the Archbishop points out that the central body is strictly what its title indicates it to be—consultative; and its most explicit and weighty utterances can never be anything but purely recommendatory. For English-speaking men the time has long gone by when any representative body, whether secular or religious, could compel obedience to its decrees apart from their power to commend themselves to every man's conscience in the sight of God. The race which gave to the world the Constitutions of Clarendon and the Great Charter; which sent the papal emissaries packing from the eleventh to the sixteenth century, and at the latter period peremptorily repudiated them and their head thenceforward; which later decapitated Charles Stuart, and was the first nation in Christendom voluntarily to free its slaves; which to-day refuses to its executive head any voice in the internal affairs of the realm, and goes to prison for conscience sake in the persons of the suffragettes—is hardly the nation to attempt to clamp upon any one the chain mail of religious compulsion, or endeavor to encase any one in the armor of the middle ages.

It is a pity that certain phrases in an earlier utterance of Archbishop Davidson should have been taken as capable of compromising the democracy of this Church, and not have been seen to be what they were—graceful and politic attempts at reaching a favorable **modus** with the body with which he was called upon to negotiate. It is a pity also that the smallness of our numbers and our failure to take any place in the line of the world's scholarship should cause us to be looked upon on the continent of Europe, if not also sometimes in Great Britain, as of less concern than the Church in Australia (whose adherents, we believe, are more numerous than ours), or the Anglican Church in Canada.

That we have our own contribution to make to the Catholicism of the future, unless our leaders are superhumanly stupid, there is little room to doubt; but we shall probably best accomplish our part by turning our eyes upon those things which make against our usefulness here, and so retard the Catholicizing of our fellow countrymen, rather than by seeking to become an independent force in the Catholicizing of a wider area. It is a pity that our own supineness in the matter of the standing of the members of the Swedish Church among us should have relegated us to our present unpleasant position, where we have to see the Swedish authorities approaching the Archbishop of Canterbury about a question concerning which we have an intimate and a peculiar concern.

W. H.

THE LAITY AND THE CHURCH

An interesting feature of the discussions at the recent convocation in Santa Cruz was the speech of the treasurer of the diocese, Mr. W. A. M. Van Bokkelen, on Men's Clubs, and the work of men in the Church. It has long been noticed that, as a body, we are lamentably lacking in the ability to attract and use the layman either religiously or parochially, and that the proportion of men to women in our congregations is generally so small as to give serious grounds for alarm. A recent census taken on a Sunday in New York City of the attendants at the various churches showed the proportion of men in our congregations to be less than 25 per cent while that of the Congregationalists and Unitarians was 50 and 51 respectively. The secret of the matter would seem to be that these bodies have recovered the method of the Church in the earlier centuries of interesting every member of the congregation in its parochial and corporate work. As a consequence they have no more difficulty than Clement had in Alexandria, or Chrysostom in Antioch, or Ambrose in Milan, in attracting men to their services or in manning the outworks of the church with masculine adventurers. The secret of the difficulty lies, as Mr. Van Bokkelen so forcibly pointed out, in the clericalizing of our system—that bad inheritance from the monastic period which still hangs on us like an incubus and which it seems so difficult for the most of us to shake off. One of our Missionary Bishops tells the story of a clergyman in his jurisdiction, a graduate of one of our most admiringly medievalized institutions, whose attention was called to the fact that the connection between the pipe of his stove and the chimney in his study was insecure, and the suggestion made that he should improve it. The young gentleman, however, resented the idea that it could be the office of "a priest of the Church," under any circumstances, to mend chimneys—with the result that the house was burned down, to the serious loss of the diocese. What Mr. Van Bokkelen desiderated was that the cle like the great apostle, should remem that "they too are men," and should on this recognition.

The secular papers bring us the st of the new Utopia which Dr. John Driggs is founding in a little valley ab Cape Lisbourne well within the Ar Circle. Dr. Driggs has now for more t twenty years lived in Alaska, where was for long the only medical mission of this church, and twenty years spen Alaska among the Eskimos is an ex rience which very few men have had, from which very few men might be pected to emerge unscathed. The v unlikeness of nature and of the lives li there to anything which we, in what call civilization, experience, marks the dividuality and scars the spirit as perh hardly any other experience on earth do. Dr. Driggs is no longer young, a to return and attempt to live among would be perhaps to undertake the i possible. He has therefore decided throw in his lot among the people wh he has served so long, and is establish among them a sort of Ruskin colony the north, with very little art or arc tecture, but with the desire at least live co-operatively and help and not h der one another in this arena which call our life. There is no one who kno what his past services to the church a to humanity have been who will not wi him well in this new venture and at le sometimes waft a "vale" to him in l region of frost and snow.

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Literature of the Day

The Christmas Child. Hesba Stretton. T. Y. Crowell & Co. 50 cents net.

The story is of a Christmas child, but here is much of pathetic sadness in it—of a hard heart that did dissolve at length but not before it had crushed all the spring out of a young life and ensured it gray days.

We Four and Two More. Imogen Clark. T. Y. Crowell & Co. $1.25.

The significance of the title can best be arrived at by reading the book. The complete six are an extremely lively combination and very needlessly organize the S. P. O. D.—Society for the Prevention of Dullness—its objective, "A Prank a Day," and motto, "Mum's the word." The result is a very wholesome, amusing book, for mischievous children are mostly likeable even if they are at times a trifle inconvenient and rather too obvious.

Pinocchio, the Adventures of a Wooden Boy. T. Y. Crowell & Co. $1.00.

As the name indicates, this is an Italian story and is amazingly popular in its own land, over a million copies having been sold in the last twenty years. Pinocchio is literally a wooden boy—not merely wooden-headed as a synonym for stupidity, but timber built right through. The average boy does not haggle at the crudest improbabilities so long as they are funny and make him laugh. But we wonder what sort of impression this story will make on the normal American boy, and which of his ready indicatives will rise to his lips—"Dandy," or the scorn of scorn centered in "Oh, shucks." We are afraid it makes rather too large a demand on the imaginative faculties of the ordinary youth of this country.

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THE LAMBETH CONFERENCE AND THE AMERICAN EPISCOPATE

What might conceivably attain the aspect of "an international episode" has arisen over the problem of the relation of the Bishops of this Church to what is known as the central consultative body of the Lambeth Conference. The ball was perhaps set rolling by some rather explicit utterances in the New York **Churchman**, to which Professor Sanday little later good naturedly made reply. The editor of the N. Y. **Churchman** has since returned to the attack, and now Bishop Lawrence publishes a letter which he, as chairman of the House of Bishops, addressed to Archbishop Davidson, with the Archbishop's response.

Two misapprehensions seem to the writer of these paragraphs to beset the minds of those who from this side approach the problem. The first is to the extent of the "authority" of this central consultative body; the second is as to the possible peril in which an ostensibly democratic church might be placed by a too intimate connection with an ostensibly aristocratic one.

To take the latter problem first, it may be remembered that the late Mr. R. H. Hutton, the distinguished editor of the **Spectator**, stated at the time of the assembling of an earlier Lambeth conference that the only difference which thoughtful Europeans could detect between the American Bishops and those of the mother Church and the colonies was that the Americans seemed to be less democratic and less in touch with the thoughts and lives of ordinary people than their Anglican and colonial brethren. It should be remembered also that there is a freedom of speech enjoyed by the clergy and laity towards the episcopate in England of which we know nothing in the United States. The presbyter who should criticise in the public prints any member of the American episcopate as unrestrainedly as scores of English clergymen have lately criticised the Bishop of Oxford would certainly find himself a marked man among us, and might conceivably be obliged to resign his orders. It was an eminent American publicist, also, who lately pointed out in the columns of our most authoritative secular journal that the fabric of British society and its political and administrative thought and action are to-day more democratic and more unreservedly representative than our own.

To come to the question of authority: the Archbishop points out that the central body is strictly what its title indicates it to be—consultative; and its most explicit and weighty utterances can never be anything but purely recommendatory. For English-speaking men the time has long gone by when any representative body, whether secular or religious, could compel obedience to its decrees apart from their power to commend themselves to every man's conscience in the sight of God. The race which gave to the world the Constitutions of Clarendon and the Great Charter; which sent the papal emissaries packing from the eleventh to the sixteenth century, and at the latter period peremptorily repudiated them and their head thenceforward; which later decapitated Charles Stuart, and was the first nation in Christendom voluntarily to free its slaves; which to-day refuses to its executive head any voice in the internal affairs of the realm, and goes to prison for conscience sake in the persons of the suffragettes—is hardly the nation to attempt to clamp upon any one the chain mail of religious compulsion, or endeavor to encase any one in the armor of the middle ages.

It is a pity that certain phrases in an earlier utterance of Archbishop Davidson should have been taken as capable of compromising the democracy of this Church, and not have been seen to be what they were—graceful and politic attempts at reaching a favorable **modus** with the body with which he was called upon to negotiate. It is a pity also that the smallness of our numbers and our failure to take any place in the line of the world's scholarship should cause us to be looked upon on the continent of Europe, if not also sometimes in Great Britain, as of less concern than the Church in Australia (whose adherents, we believe, are more numerous than ours), or the Anglican Church in Canada.

That we have our own contribution to make to the Catholicism of the future, unless our leaders are superhumanly stupid, there is little room to doubt; but we shall probably best accomplish our part by turning our eyes upon those things which make against our usefulness here, and so retard the Catholicizing of our fellow countrymen, rather than by seeking to become an independent force in the Catholicizing of a wider area. It is a pity that our own supineness in the matter of the standing of the members of the Swedish Church among us should have relegated us to our present unpleasant position, where we have to see the Swedish authorities approaching the Archbishop of Canterbury about a question concerning which we have an intimate and a peculiar concern.

W. H.

THE LAITY AND THE CHURCH

An interesting feature of the discussions at the recent convocation in Santa Cruz was the speech of the treasurer of the diocese, Mr. W. A. M. Van Bokkelen, on Men's Clubs, and the work of men in the Church. It has long been noticed that, as a body, we are lamentably lacking in the ability to attract and use the layman either religiously or parochially, and that the proportion of men to women in our congregations is generally so small as to give serious grounds for alarm. A recent census taken on a Sunday in New York City of the attendants at the various churches showed the proportion of men in our congregations to be less than 25 per cent while that of the Congregationalists and Unitarians was 50 and 51 respectively. The secret of the matter would seem to be that these bodies have recovered the method of the Church in the earlier centuries of interesting every member of the congregation in its parochial and corporate work. As a consequence they have no more difficulty than Clement had in Alexandria, or Chrysostom in Antioch, or Ambrose in Milan, in attracting men to their services or in manning the outworks of the church with masculine adventurers. The secret of the difficulty lies, as Mr. Van Bokkelen so forcibly pointed out, in the clericalizing of our system—that bad inheritance from the monastic period which still hangs on us like an incubus and which it seems so difficult for the most of us to shake off. One of our Missionary Bishops tells the story of a clergyman in his jurisdiction, a graduate of one of our most admiringly medievalized institutions, whose attention was called to the fact that the connection between the pipe of his stove and the chimney in his study was insecure, and the suggestion made that he should improve it. The young gentleman, however, resented the idea that it could be the office of "a priest of the Church," under any circumstances, to mend chimneys—with the result that the house was burned down, to the serious loss of the diocese. What Mr. Van Bokkelen desiderated was that the clergy, like the great apostle, should remember that "they too are men," and should act on this recognition.

The secular papers bring us the story of the new Utopia which Dr. John Driggs is founding in a little valley about Cape Lisbourne well within the Arctic Circle. Dr. Driggs has now for more than twenty years lived in Alaska, where he was for long the only medical missionary of this church, and twenty years spent in Alaska among the Eskimos is an experience which very few men have had, and from which very few men might be expected to emerge unscathed. The very unlikeness of nature and of the lives living there to anything which we, in what we call civilization, experience, marks the individuality and scars the spirit as perhaps hardly any other experience on earth can do. Dr. Driggs is no longer young, and to return and attempt to live among men would be perhaps to undertake the impossible. He has therefore decided to throw in his lot among the people whom he has served so long, and is establishing among them a sort of Ruskin colony in the north, with very little art or architecture, but with the desire at least to live co-operatively and help and not hinder one another in this arena which we call our life. There is no one who knows what his past services to the church and to humanity have been who will not wish him well in this new venture and at least sometimes waft a "vale" to him in his region of frost and snow.

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Literature of the Day

The Christmas Child. Hesba Stretton. T. Y. Crowell & Co. 50 cents net.

The story is of a Christmas child, but there is much of pathetic sadness in it—of a hard heart that did dissolve at length but not before it had crushed all the spring out of a young life and ensured it gray days.

We Four and Two More. Imogen Clark. T. Y. Crowell & Co. $1.25.

The significance of the title can best be arrived at by reading the book. The complete six are an extremely lively combination and very needlessly organize the S. P. O. D.—Society for the Prevention of Dullness—its objective, "A Prank a Day," and motto, "Mum's the word." The result is a very wholesome, amusing book, for mischievous children are mostly likeable even if they are at times a trifle inconvenient and rather too obvious.

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through its pages, new lights bear in on familiar facts, while occasionally there is something which tends to clear up doubtful or obscure events. It is quite clear that the Archdeacon has made every possible use of original sources and left nothing undone which could in any way elucidate the history of the two great cathedrals of St. Paul, or show how very intimately the charm of association binds them up with the history of the Church in England. It is good reading also. It is rather a bulky book of some 500 pages, but the interest does not flag in the least till one is brought up by the four chapters of Verger Green's Diary. "He served the Cathedral with the utmost loyalty and great ability for forty-eight years as Dean's Verger. He was a keen, perspicuous observer, a delightful character but keen and autocratic. He used to speak of "My Church my service," and would order his subordinates, even with regard to the most august procession, "Fetch 'em out." But although dis diary grows wearisome, it shows as nothing else could how the English Church woke up in that half century. It is only necessary to compare the first years of Green's diary with the table of a year's services in St. Paul's from October, 1906, to October, 1907. There are tables of the Bishops from Restitutus, A. D. 314, to the present incumbent, and of the Deans. Also a list of gifts and amongst them it is good to see that America claims her interest in a building which transcends nationalities. The American Bishop gave a "Great Alms Dish, embossed with the conversion of St. Paul, and J. Pierpont Morgan, electric lighting, £17,000" ($85,000). The book is beautifully and well illustrated and this last means that the artist, Louis Woirter, R. B. A., has been extremely careful in his choice of subjects. The frontispiece, "The Dome of St. Paul's," is remarkably good—the huge mass, so perfect in form, looming through the smoky atmosphere, the way one too often sees it. The book, without any qualification whatever, is a very valuable one to the student of Church history, but it will be found alive with interest by the general reader who can appreciate good things.

The Nineteenth Century and After for October is a remarkably good number. Our readers may be interested in a paper "What were the Seraphim?" by the Rev. Dr. Palmer. There is much learning and much guessing, ending in the conclusion that it was the "lightning" Isaiah embodied in his use of the word Seraphim. There is a very delightful article on Corsica, the very model of what a travel article should be, and much other very interesting matter.——**McClure's** was lucky indeed in securing Shackelton's narrative. This magazine, like some others, has taken in hand the invading of New York conditions and it is indeed high time that some set to their hand. General Bingham shows that the criminals of that city have a well organized government, which defies with great success the constituted authorities. That is bad enough, but the article, "Daughters of the Poor" reveals a state of things which even Rome in the worst stages of her decadence could not have equalled. And it is accentuated with terrible point by S. S. McClure in another article, "The Tammanyization of Civilization." It is in the quiet, restrained force of it, when one considers that the facts are enough to kindle a blazing wrath in the heart of any decent person, but infinitely more terrible that such things should be possible in a nominally christian land. If only Tammany and all that belongs to it, every trace, should be cast into the depths of the sea there would be a rare poisoning of the waters, but that is only a detail.——**Everybody's** has a reformation article also, "The Beast and the Jungle," by Judge B. B. Lindsey. If there are any patriots left, any peers of the man who made America the great nation it is and designed that it should be, honest and clean as well as great, they will rise and do something to flush the national sewers before a worse thing happens. The fifty-one bankers who went to the making up of the composite picture of a banker must be hugely content with the sinister result — not a glorious devil by any means, but a clearly and extremely pitiless one. After this we should fancy that most people will be shy of contributing their fraction to any similar effort.

INEXCUSABLE INFANT MORTALITY

"The problem of the poor mother and her infant is by no means new," writes Wilbur C. Phillips, in The Survey. "It is only within recent years, however, that the great mass of people has awakened to the fact that hundreds of thousands of infants are dying needlessly each year, and has begun to take active steps to save them. Statistics convey little real impression of the suffering and pathos involved in these needless deaths, but other diseases shrink into insignificance when the resulting loss of life for any given year is contrasted with deaths among babies from the first to the twelfth month of their existence. Last year, it is estimated, 150,000 deaths resulted from tuberculosis in the United States. These deaths covered the whole span of life from infancy to old age. A conservative estimate of the number of infant deaths—during the first year of life—is 375,000. The excess of these deaths, which are largely preventable, over deaths from other causes at any other period of life, is shocking.

"From birth, down to the tenth year, the mortality rate declines constantly. The enormous death rate among infants during the first three months is due almost entirely to congenital debility, malformation, atrophy and other results of immorality, unwholesome social conditions and physical degeneration. One-third, approximately, of the remaining deaths are caused by bad milk, improper feeding, etc., and the other two-thirds by casualties and those ordinary ills of infancy which may almost wholly be prevented by the exercise of reasonable intelligence and care."

The Rev. J. P. and Mrs. Turner, of the Cathedral Mission of the Good Samaritan, announce the advent of a little son, born Sunday, November 14th, in San Francisco.

This reminds us, we have an apology to offer for not announcing the arrival of the little daughter of the Rev. S. J. Lee who was born on Aug. 22 and baptised Sept. 12.

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THE SUGGESTIONS OF A BISHOP

Either the newspapers were misinformed at the time or it was on the invitation of the Bishop of California that Dr. Elwood Worcester of Boston crossed the continent to tell the Pacific Slope folks about the Emmanuel Movement. The Rector Nichols of old Hartford days would have been early and keenly interested in an experiment like that; his friends here were not surprised to learn of Bishop Nichols's interest. He doesn't mention the Emmanuel Movement by name in an article he has just contributed to Editor McBee's "Churchman," but we guess he had it in mind.

It won't surprise the Bishop if in this century the searchlights of science are turned upon human nature, as they were turned in the nineteenth century upon external nature. "There seems to be a call for clear-headedness and a holding to its own on the part of the Christian world with its faith, its Bible and its Church," he says. "In all the popular exploitation of psychology, so much of which takes little or no account of Scripture or of Christian experience at all, and much of which jauntily ignores it altogether, may we not suffer a word of exhortation lest we sell our Biblical birthright in this matter for a mess of pottage or of something else?"

He notes what he calls "a sort of Micawberish attitude on the part of many — wondering and waiting for whatever may turn up"—and he finds it easy to understand. He notes the increasing interest which psychotherapy and the Church's ministry are taking in each other. He doesn't much like the word psycotherapy — soul healing; he prefers plain therapy, without the prefix. Therapy means service, though it carries the idea of tender, healing service. Man is spirit, soul and body, and the Bishop is for giving the primacy always to spirit, as Paul did. Thereapy in its healing function must deal with the whole human personality, spirit, soul and body, he suggests—not with the spirit alone or of the soul alone, or the body alone. "Just now," he continues, "there is an opportunity which to many seems captivating, to effect a better concordat between those who, from the nature of the case, are specialists respectively in the treatment of the spirit, the soul and the body, and also to get a readier and more intelligent and patient hearing for the old evangel of the Church and the Christ." Apparently, this opportunity appeals to the Bishop himself. Apparently, the vision of clergyman, physician and psychologist working together in an intelligent, brotherly way for the cure of the sick is as delightful to him as to Dr. Worcester and Dr. McComb. But he would not have any one of the three rashly intrude upon another's special field and work. "The therapy of the ministry," he says, "is, in its widest interpretation, the therapy of the whole personality and the recovery for spirit of its proper existence and study in self-science; and, with due regard to that, there will be open mindedness toward every reverent and legitimate movement in which there is anything of the leaves of the tree for the healing of the nations. Hospitality and not insularity will be the attitude."

The good Bishop's article is sure to draw notice at once; it seems not unlikely to cause the writing of other articles.—The Hartford Courant, Aug.31.

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